

THE 1st DAY OF THE MONTH OF NOVEMBER
COMMEMORATION OF THE HOLY COSMAS & DAMIAN, WONDER-WORKERS &
UNMERCENARY PHYSICIANS IN ASIA
AT VESPERS

On "Lord, I have cried ...", 6 stichera, in Tone VI:
Spec. Mel.: "Having set all aside ...":

Having placed all their hope in the heavens, * the saints laid up for themselves * a treasure which cannot be stolen away; * they freely received, * and freely give healing to the infirm. * Following the Gospel, * they acquired neither silver nor gold, * but bestowed benefactions * upon both men and beasts, * that, obedient to Christ, * they might pray with boldness * in behalf of our souls. (Twice)

The two holy ones * who shared a single character and a single soul, * the like-minded companions, * disdained corruptible things on earth * and showed themselves to be inhabitants of heaven, * like unto the angels, * though dwelling in the flesh: * wherefore, they grant healings to all who suffer, * bestowing benefactions upon those in need, * without exacting any fee. * Let us honor them as is meet * with an annual festival, * for they pray to Christ with boldness * in behalf of our souls. (Twice)

The divinely wise Cosmas and Damian, * the ever-memorable twain, * having made themselves wholly the abode of the Trinity, * pour forth like torrents the waters of healing * from the life-bestowing well-spring; * and their relics cure suffering by their touch; * and their very names * drive infirmities away from all men * who have recourse * to the saving havens in Christ; * and they pray with boldness * in behalf of our souls.

Having spurned the tyranny of suffering * and, in Christ, trampled down * every plot of the evil serpent, * O holy unmercenary ones, * Cosmas and Damian, * ye were shown to be as radiant as beacons, * ever illumining the whole world * with divine signs, * driving away darkness and infirmities by grace, * and showing yourselves to be the saviors of all * who with steadfast faith * celebrate your glorious memory, O all-wise ones.

Glory ..., the composition of Anatolius, in Tone VI:

Boundless is the grace of the saints, which they have received from Christ. Wherefore, their relics continually work miracles by the power of God, and their names, when invoked with faith, heal incurable sicknesses. Through them, O Lord, free us also from the passions of soul and body, in that Thou lovest mankind.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "Having set aside ...":

The undefiled ewe-lamb, * the immaculate Mistress, * when of old she beheld * her Lamb upon the tree of the Cross, * exclaimed maternally * and, marveling, cried aloud: * "O my Child most sweet, * what is this new and all-glorious sight? * How hath the thankless assembly * betrayed Thee to the judgment of Pilate * and condemneth to death the Life of all? * Yet do I hymn * Thine ineffable condescension, O Word."

At the Aposticha, the stichera from the Oktoechos; and, Glory ..., in Tone VI:

Ever having Christ working within you, O holy unmercenaries, ye work wonders in the world and heal the sick. For your healing is an inexhaustible well-spring: drawn from, it floweth in abundance; and poured forth, it gusheth forth, flowing every day in great quantity, granting healing to all, yet remaineth undrained. And those who draw forth from it are filled with healing, yet it remaineth full. What, therefore, shall we call you? Healing physicians of souls and bodies? Healers of incurable sufferings who heal all and have received this gift from Christ the Savior, Who granteth great mercy unto us.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "On the third day ...":

Seeing Thee crucified, O Christ, she who gave Thee birth cried out: "What is this strange mystery that I see, O my Son? How is it that Thou diest, hanging in the flesh upon the Tree, O Bestower of life?"

Troparion, in Tone VIII:

O holy unmercenaries and wonder-workers Cosmas and Damian, visit ye our infirmities: Freely ye have received, freely give unto us!

AT MATINS

Both canons from the Oktoechos, without the martyria; and that of the unmercenaries, with 6 troparia, the acrostic whereof is: "With hymns I honor the wise unmercenaries", the composition of John of Damascus, in Tone I:

ODE I

Irmos: To Him Who rescued Israel from the bitter bondage of Pharaoh and guided them through the depths of the sea with dryshod feet, let us all chant a hymn of victory, O ye people, for He hath been glorified.

Illumined by the grace of the ruling Trinity, the two wondrous and honored unmercenaries grant healings unto all who approach with faith, ever pouring them forth.

Taught the mysteries by life-bearing discourse, shining forth like beacons in the world, ye easily drive away the darkness of suffering with the fervor of faith, O most blessed ones.

Submitting to the law of the Savior, O most glorious ones, ye rejected the enjoyment of pleasures; and, resplendent most radiantly with virtuous souls, ye achieved preeminence in the world, O right wondrous ones.

Theotokion: The all-divine Son Who shone forth timelessly from the Father, and Who made His abode within thy womb, O Mother of God, ineffably clothed Himself wholly in man. To Him do we chant, for He hath been glorified.

ODE III

Irmos: Establish me, O Christ, on the immovable rock of Thy commandments, and illumine me with the light of Thy countenance: for there is none more holy than Thee, Who lovest mankind.

As is meet, let us all hymn the well-springs of healings, the streams of divine gifts, the most splendid receptacles of the immaterial Light.

As benefactors curing sufferings and pangs of body and soul, O most honored ones, ye heal those who have recourse to you now with fervor.

Adorned with the fruits of the virtues, ye manifestly pruned away every corrupting pleasure of life, looking unceasingly toward the beauty of God.

Theotokion: He Who before was invisible hath appeared in our form, O Theotokos, when He united His Godhead to the flesh in thine all-pure womb, O Bride of God.

Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":

Beautifully drawing forth streams of miracles from your deep well-spring, with mystical showers ye drive away the dark passions and grant healings to ailing men. Wherefore, having received the gladness of health through you, O all-glorious ones, we cry out, amazed: O God-bearing unmercenaries, entreat Christ God, that He grant remission of offenses unto those who celebrate your holy memory with love. (Twice)

Glory ..., Now & ever ..., Theotokion:

As the most immaculate Bride of the Creator, as the Mother of the Deliverer, who knewest not man, as the receptacle of the Comforter, O all-hymned one, haste thou and deliver me-who am the vile habitation of iniquity and am become in mind the plaything of the demons-from their malice, and make me the splendid abode of the virtues. O luminous and incorrupt one, drive away the clouds of the passions and vouchsafe through thy supplications that I may partake of the never-waning light of the Most High.

Stavrotheotokion: **T**he ewe-lamb, beholding the Lamb, Shepherd and Deliverer upon the Cross, exclaimed, weeping, and, bitterly lamenting, cried out: "The world rejoiceth, receiving deliverance through Thee; but my womb doth burn, beholding Thy crucifixion, which Thou endurest in the lovingkindness of Thy mercy. O longsuffering Lord, abyss and inexhaustible wellspring of mercy, have pity, and grant remission of offenses unto those who with faith hymn Thy divine sufferings!"

ODE IV

Irmos: I have understood Thy dispensation, O Almighty, and have glorified Thee with fear, O Savior.

Manifestly ascending to divine love, O godly ones, ye acquired neither the luster of gold nor silver.

Resplendent with divine miracles, the unmercenaries do good unto all, bestowing grace.

Stretching forth your healing hands, ye showed yourselves to be wise physicians of the pain of sufferings.

Theotokion: **L**et those who do not confess thee to be the Theotokos now be smitten in the face, O all-pure Mistress.

ODE V

Irmos: Rising at dawn out of the night, we hymn Thee, O Christ, the Savior of our souls, Who art equally unoriginate with the Father: Grant peace to the world, O Thou Who lovest mankind.

As torrents poured forth by God, O glorious unmercenaries, ye pour forth the waters of benefaction upon the faithful, healing infirmities both of body and of soul.

O honored unmercenaries, opening springs of grace, ye impart health unto all who with faith and love now have recourse to you.

The radiant and most wise stars who have manifestly rendered the earth celestial unceasingly illumine us with the likeness of the splendor of the angels.

Theotokion: **H**aving conceived the Lord and Savior of the world, Who is equally unoriginate with the Father, and given birth to Him, O Virgin Mother, thou hast shown thyself to be more exalted than all things.

ODE VI

Irmos: **T**hou didst save the prophet from the sea monster, O Thou Who lovest mankind. Lead me up now from the abyss of transgressions, I pray.

Let us fervently honor the godly Cosmas and Damian, the saving healings, the divinely wise benefactors.

Having preserved their chastity, the godly Cosmas and Damian rejoice with Christ, adorned with understanding.

Having lived in oneness of mind and fasted in oneness of soul, together ye have been given to us to grant us healings.

Theotokion: **O** all-pure one, thou gavest birth in the flesh to the unapproachable Light Who illumineth the whole world with rays of divinity.

Kontakion, in Tone II: Spec. Mel.: "The steadfast...":

Having received the grace of healings, ye extend health to those in need, O all-glorious physicians and wonder-workers. By your visitation cast down the audacity of the enemy, healing the world with miracles.

Ikos: **T**he discourse of the wise physicians surpasseth all reason and wisdom and imparteth understanding to all; for, having received the grace of the Most High, they invisibly grant health to all. Wherefore, even unto me hath grace been given to chant the narrative of how the God-bearing favorites and ministers of Christ bestow a multitude of healings; for they deliver all from sickness, healing the world with miracles.

ODE VII

Irmos: **W**e, the faithful, perceive thee as a noetic furnace, O Theotokos, for as He Who is all-exalted saved the three youths, so hath the praised and supremely glorified God of our fathers restored the whole world in thy womb.

In divine wisdom ye were shown to belong wholly to God, in that ye both contain God; for God's sake ye abandoned the world, following divinely in the steps of the Savior, O most glorious ones, honoring the God of our fathers.

O most excellent physicians, with mystical handiwork ye supernaturally heal all the wounds of infirmities, drawing forth saving cures from the divine treasures and hymning our all-glorious God.

With the crown and radiant purple robe of Thy kingdom, O Christ Master, Thou hast divinely enhanced those who loved exceedingly the unapproachable beauty of Thy comeliness, and hast shown them to be common benefactors of the faithful.

Theotokion: **W**hen the Orient appeared on earth from on high, O all-pure one, thou wast shown to be the most magnificent and all radiant gate, illumining the world with beams of purity and ever sending forth rays of miracles upon the faithful.

ODE VIII

Irmos: **T**he children of Israel shone forth in the beauty of piety more pure than gold in a crucible, saying: **Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!**

Dying to the beauties of this world and cutting off the sickness of avarice, O wise ones, ye have been called unmercenary by all who cry out: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

Ye have most manifestly become partakers of ever lasting life; for ye forsook all the beauties of corruptible life, crying together: Bless the Lord, all ye works! Hymn and supremely exalt Him for all ages!

O Master Christ, through the supplications of the unmercenaries deliver us all from grievous ailments, and ever vouchsafe that we may cry to thee together: Bless the Lord, all ye works, and exalt Him supremely for all ages!

Theotokion: **R**ejoicing, and strengthened by grace, and delivered by thy birthgiving, O pure Virgin Mother, we cry out unceasingly: Bless the Lord, all ye works! Hymn and exalt Him supremely for all ages!

ODE IX

Irmos: **W**ith hymns we magnify thee: the radiant lamp, the Mother of God, the all-wondrous glory who art higher than all creation.

With hymns we unceasingly bless the two wise ones who shine forth the radiance of noetic Light and impart enlightenment unto all.

Creating the strength of spiritual health for the faithful, as saviors ye also cure the bodily sufferings entrusted to you; wherefore, ye are ever hymned.

The beacons of divine radiance who now without ceasing impart light noetically illumine the heaven of the honored Church with an outpouring of effulgence.

The laudable twain divinely called by the worshipful Trinity pour forth gifts of healing upon all who ask and bless them with love.

Theotokion: **W**ith hymns we magnify thee as the Theotokos: the cloud of the Light, the holy ark, the most radiant portal of the noetic Sun.

Exapostilarion: Spec. Mel.: "By the Spirit in the sanctuary ...":

Ye have received from God the grace of healing, to cure ailments and heal all who have recourse to your divine temple with faith, O blessed unmercenaries; wherefore, together we bless your honored memory as is meet.

Theotokion: O all-pure one, thou gavest birth to God, the Word of God, Who doth most wisely accomplish the excellent dispensation of salvation for the world; wherefore, we all fittingly hymn thee as the one who prayeth to Him, that we be delivered from sickness and every misfortune.

On the Praises, 4 stichera:

The composition of Anatolius, in Tone I:

Having received the grace of healings from God, O most comely unmercenaries, ye fervently heal without fee the passions of our souls and bodies. Wherefore, bestowing health upon the faithful through you, Christ showeth you forth to the universe as steadfast luminaries. Him do ye beseech, that our souls be saved.

Drawing forth an abyss of healings from the thought of the Most High, O unmercenaries, ye pour forth healings upon all the faithful; for, supernaturally drawing saving remedies for the suffering of ailments from the treasuries of the Spirit, with mystical therapy ye heal the afflicted. Wherefore, having become temples of the life-creating Trinity, the Godhead manifestly dwelt within you. Pray ye to the Trinity, that our souls be saved.

The composition of Germanus, in Tone II:

The choir of the saints rejoiceth forever, for they have inherited the kingdom of heaven. And the earth which received their relics emitted a sweet fragrance, for they were servants of Christ, who have made their abode III everlasting life.

O physicians of the infirm, treasuries of healing, saviors of the faithful, most glorious unmercenaries: heal ye those in pain, who cry out in their affliction, and with Theodota entreat the good God, that we be delivered from the snares of the enemy.

Glory ..., the composition of Theophanes, in Tone IV:

The holy unmercenaries, possessed of a well-spring of healings, grant healing to all in need, for they have been vouchsafed great gifts by Christ the Savior, the ever-flowing Wellspring. For the Lord told you, in that ye are emulators of the apostles: "Behold, I have given you authority over unclean spirits and every disease." Wherefore, having lived well in His commandments, ye freely received. Freely give also, healing the sufferings of our souls and bodies.

Now & ever ..., Theotokion, in the same tone:
Spec. Mel.: "As one valiant among the martyrs ...":

Rejoice, O refuge and confirmation of Christians! * Rejoice, ladder of heaven!
* Rejoice, treasury of virginity! * Rejoice, O Theotokos, * thou rational ark of
divine glory! * Rejoice, boast and establishment of the whole world, * thou
restoration of the fallen, * most radiant tabernacle, * holy and most comely.

Stavrotheotokion, in the same melody:

Beholding Christ Who loveth mankind, crucified, O all-pure one, * His side
pierced by a sword, * thou didst cry out, weeping: * "What is this, O my Son? *
How have the thankless people rewarded Thee * for the good Thou hast done
them? * And dost Thou hasten to leave me childless, O most Beloved? * I marvel,
O Compassionate One, * at Thy voluntary crucifixion!"

At the Aposticha, the stichera from the Oktoechos; and this sticheron, in Tone VI:

Stichos: Behold, what is so good or so joyous as for brethren to dwell
together in unity?

The radiant and luminous memory of Christ's unmercenaries hath shone forth
today, shining splendidly with rays of miracles upon all the lands of the earth.
Come, ye who love the feasts of the Church, let us celebrate with faith! Come, let
us ardently hasten to the relics of the saints, that we may receive speedy healing
from them in abundance; for through the activity of the Holy Spirit they grant
gifts of healing to all without fee.

Glory ..., in Tone VIII:

Who will not marvel, who will not render glory, who will not hymn with faith
the miracles of the wise and all-glorious unmercenaries? For even after their holy
repose they richly impart healings unto all who have recourse to them with faith,
and their precious and holy relics pour forth the grace of healings. O ye two holy
ones! O honored ones! O the wisdom and glory which cometh from the grace
given you by God! Wherefore, we cry out in hymns to God our Benefactor, Who
hath given them to us for the healing of our souls and bodies.

Now & ever ..., Theotokion:

O Mistress, accept the supplications of thy servants, and deliver us from all
want and grief.

Stavrotheotokion, in the same tone:

Spec. Mel.: "Thy martyrs ...":

"O my Child, I cannot bear to see Thee asleep upon the Tree, Who givest
wakefulness to all; for unto those who of old fell into the sleep of perdition
through eating the fruit of disobedience Thou givest divine and saving watch-
fulness," weeping said the Virgin, whom we magnify.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from the Oktoechos, and 4 from Ode III of the canon of the unmercenaries.

As is meet, let us all hymn the well-springs of healings, the streams of divine gifts, the most splendid receptacles of the immaterial Light.

As benefactors curing sufferings and pangs of body and soul, O most honored ones, ye heal those who have recourse to you now with fervor.

Adorned with the fruits of the virtues, ye manifestly pruned away every corrupting pleasure of life, looking unceasingly toward the beauty of God.

Theotokion: **H**e Who before was invisible hath appeared in our form, a Theotokos, when He united His Godhead to the flesh in thine all-pure womb, O Bride of God.

Troparion, in Tone VIII:

O holy unmercenaries and wonder-workers Cosmas and Damian, visit ye our infirmities: Freely ye have received, freely give unto us!

Kontakion, in Tone II:

Having received the grace of healings, ye extend health to those in need, O all-glorious physicians and wonder-workers. By your visitation cast down the audacity of the enemy, healing the world with miracles.

Prokimenon, in Tone IV: In the saints that are in His land hath the Lord been wondrous; He hath wrought all His desires in them.

Stichos: I beheld the Lord ever before me, for He is at my right hand, that I might not be shaken.

EPISTLE TO THE CORINTHIANS, §153 [I COR. 12: 27-13: 8]

Brethren: Ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet shew I unto you a more excellent way. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed

up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but ,rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth.

Alleluia, in Tone II: Behold, what is so good or so joyous as for brethren to dwell together in unity?

Stichos: For there the Lord commanded the blessing, life for evermore.

GOSPEL ACCORDING TO MATTHEW, §34, [MT. 10: 1,5-8]

At that time, when Jesus had called unto Him His twelve disciples, He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. These twelve Jesus sent forth, and commanded them, saying: "Go not into the way of the gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying: "The kingdom of heaven is at hand." Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

Communion Verse: Rejoice in the Lord, O ye righteous; praise is meet for the upright.

THE 2nd DAY OF THE MONTH OF NOVEMBER
COMMEMORATION OF THE HOLY MARTYRS ACINDYNUS, PEGASIOUS,
APHTHONIUS, ELPIDEPHORUS & ANEMPODISTUS
AT VESPERS

At "Lord, I have cried ...", these stichera, in Tone IV:
Spec. Mel.: "As one valiant among the martyrs ...":

Let us hymn the company of the five martyrs: * the wise Acindynus, * Pegasious and Elpidephorus, * Aphthonius and Anempodistus, * the valiant athletes * and fervent protectors, * who pour forth grace unhindered * and hope unashamed, * bestowing them freely upon the pious.

Neither hunger, nor tribulation, * neither life, nor death, * neither the boiling of cauldrons, * nor the precipices of the earth, nor yet the mouths of the wild beasts * could separate your brave deeds of patient endurance from the love of Christ; * for, directing your gaze continually toward Him, * and desiring Him alone, * ye vanquished the enemy.

Delighting in sweetness * and full of light, * having inherited everlasting life, * from misfortunes, bondage and imprisonment * deliver those who have recourse to you * at the site of your martyrdom, O divinely wise ones; * for ye have boldness before God * and manifest lovingkindness, * in that ye are truly emulators of Christ.

Glory ..., in Tone VI:

Today the martyrs' choir of fivefold splendor, illumining the faithful like a constellation of stars, summoneth all to mystical gladness. Today the servants of the noetic Sun, the destroyers of the traditions of the Persians, who adore the material sun and worship fire, have led all to piety, and having filled the cup of their suffering to abundance, they have been crowned with their blood shed for the sake of Christ, calling us, the lovers of piety, saying: "Come, feast your eyes upon our sufferings, and behold our crowns and honors! For he who endureth to the end is saved, Christ hath said in truth, that ye may share our crowns and have us as intercessors before the Lord!"

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "On the third day ...":

The pure Virgin, Thy Mother, beholding the most iniquitous men unjustly nailing Thee to the Tree, was wounded in her womb, as Symeon foretold.

The Aposticha from the Oktoechos, and this sticheron, in Tone I:

Stichos: Wondrous is God in His saints, the God of Israel.

The martyrs of fivefold radiance, equal in number to the wise virgin, have shone forth in beams of light; and, gazing upon their icon, we commune in their memory. Wherefore, through their supplications, O Christ, save our souls from the enemy, and by their entreaties preserve our life abundantly, for Thou pourest forth Thy rich mercies unceasingly upon those who glorify Thee without hesitation. Through their prayers grant great mercy unto our souls, which trust in Thee.

Glory ..., in Tone II:

Come, let us rejoice in the Lord today, on the day of the commemoration of the passion-bearers! O ye who love the feasts of the Church, come, let us praise them, mystically offering laudation unto them: Rejoice, O Acindynus! Rejoice, O Pegasius! Rejoice, O Anempodistus! Rejoice, O Elpidephorus! Rejoice, O Aphthonius! who drowned in the abyss the deception of idolatry and preached Christ the Lord openly in the midst of the arena! Wherefore, O most blessed ones who suffered exceedingly, pray ye without ceasing in behalf of our souls.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "When from the Tree ...":

Beholding Thee nailed to the tree of the Cross, O Jesus, she who kneweth not wedlock said, lamenting: "O my Child most sweet, wherefore hast Thou abandoned me who alone gave Thee birth? O unapproachable Light of the unoriginate Father, haste Thou and glorify Thyself, that those who glorify Thy divine sufferings may receive divine glory!"

Troparion, in Tone II:

O athletes of the Lord, blessed is the earth which drank in your blood, and holy the habitations which have received your bodies; for ye vanquished the enemy in the arena and preached Christ with boldness. Entreat Him, in that He is good, we pray, that our souls be saved.

AT MATINS

Both canons from the Oktoechos; and that of the martyrs, with 4 troparia, the acrostic whereof is: "Through the entreaties of the multitude of Thy martyrs preserve me", the composition of Theophanes, in Tone IV:

ODE I

Irmos: I shall open my mouth, and with the Spirit will it be filled; and I shall utter discourse unto the Queen and Mother. I shall be seen keeping splendid festival; and, rejoicing, I will hymn her wonders.

As ye have Christ our God, the Sun of righteousness, ever illumining you with immaterial light, O saints, dispel ye the clouds of mine ignorance.

Pouring forth grace free from danger, O saints, ye bestow it unstintingly upon those who approach with faith, causing all tribulation, all despondency, tempest and tumult to cease.

Girded about with invincible might, O saints, ye gave no thought to the weakness of the flesh; but, fearlessly showing forth wisdom, ye braved the fire and torment.

Theotokion: Thou alone, O Bride of God, didst bear in thine arms Him Who is enthroned in the highest, though He took flesh; for from ages past thou wast shown to be a worthy receptacle for the Almighty.

ODE III

Irmos: Not in wisdom, nor in power, nor yet in wealth do we boast, but in Thee, O Christ, the hypostatic Wisdom of the Father; for none is holy save Thee, O Thou Who lovest mankind.

Made steadfast by the power of Christ, O most excellent ones, with firm resolve ye passed through fire and water to the heavens, suffering the while.

Taking heart with an unfaltering hope of things to come, O most glorious martyrs, with most courageous resolve ye put aside the pangs of the present.

Reasoning like the three youths in Babylon, O most lauded ones, ye were shown to quench the first of the Persians' foolishness, bedewed by the Spirit.

Theotokion: Having acquired thee as a renowned intercessor, O Mother of God, and placing our trust in thee, we are saved, and having recourse to thee we are kept safe.

Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":

Suffering in their struggle, with hope the right glorious ones ran the race of piety unharmed, strengthened by their crowns; for utterly destroying the adversaries, they gained their victory without faltering. Wherefore, they ever pour forth a multitude of healings abundantly upon those who ask with faith. To them we cry out together: Entreat Christ God, that He grant remission of sins to those who honor your holy memory with love!

Glory ..., Now & ever ..., Theotokion:

All of us, the generations of men, call thee blessed, as the Virgin who, alone among women, gavest birth without seed to God in the flesh; for the fire of the Godhead dwelt within thee, and thou givest suck to the Creator and Lord as a babe. Wherefore, we, the generation of angels and of men, glorify thine all-holy birth giving as is meet, and together we cry out to thee: Entreat Christ God, that He grant remission of offenses unto those who with faith worship thine all-holy birthgiving.

Stavrotheotokion: Beholding the Lamb, Shepherd and Deliverer upon the Cross, the Ewe-lamb cried out, weeping, and bitterly lamenting, exclaimed: "The world rejoiceth, receiving deliverance through Thee; but my womb doth burn, beholding Thy crucifixion, which Thou endurest in the lovingkindness of Thy mercy". O long-suffering Lord, Abyss of mercy and inexhaustible Wellspring: take pity, and grant remission of offenses unto those who with faith hymn Thy divine sufferings.

ODE IV

Irmos: Seated in glory upon the throne of the Godhead, Jesus most divine is come upon a light cloud, and with His incorrupt arm He hath saved those who cry: Glory to Thy power, O Christ!

Made brilliant by the beauty of a most excellent contest, O splendid luminaries, ye were shown to be martyrs of Christ, enlightening with most splendid rays those who cry: Glory to Thy power, O Christ!

The blood of the martyrs was an offering of propitiation, freely giving a truly most fragrant sacrifice unto God, and pouring forth upon all a well-spring of certain healing.

By your supplications to Christ ye have fended off the assault of divers temptations and misfortunes for those who diligently keep your most sacred and all-festive memory, O right wondrous ones.

Having rejected the idolatrous ungodliness of deception, and showing forth the life-creating activity of the God of all by your deeds, O all-blessed ones, ye cried out: Glory to Thy power, O Christ!

Theotokion: We wield thee as a most mighty weapon against the enemy; we hew down all sorrow and the harm of grievous circumstances; and we flee from the tumults of the heretics, O Mother of God.

ODE V

Irmos: The impious do not perceive Thy glory, O Christ; but, waking at dawn out of the night, O Only-begotten One, we hymn Thee, the Effulgence of the Father's glory, Who lovest mankind.

Thou didst offer thyself to Christ, O Aphthonius, mightily denouncing the ungodly wickedness of the tyrant; and, rejoicing, thou didst make haste to the light of faith, O glorious one.

When thou didst emulate the suffering of Christ, O Aphthonius, for His sake in particular was thy head cut off; for thou didst hasten toward immutable and undying rest.

Steadfast in unshakeable hope, thou didst spit upon the beautiful things which are on the earth, O most wise Elpidephorus; for thou didst run in haste to the arena of thy contest.

Theotokion: **T**he noetic Sun, shining forth from thee, hath shed upon all the radiant beams of His divinity, O Mistress Theotokos. Wherefore, we all glorify thee.

ODE VI

Irmos: **I shall sacrifice to Thee with a voice of praise, O Lord, the Church crieth out to Thee, cleansed of the blood of demons by the blood which, for mercy's sake, flowed from Thy side.**

Having disdained corruptible and transitory things, ye have been vouchsafed to behold incorruptible things; wherefore, from temptations and misfortunes deliver those who call upon you with faith, O most lauded ones.

O all-glorious martyrs, by your entreaties move the unoriginate Trinity to take pity and loose those who are cruelly bound and held inescapably in prisons.

Committing themselves to death for Thee, O my Savior, the valorous ones received immortality and are become the saviors of those amid tempest, dangers and sorrows.

Theotokion: **R**end asunder the record of my transgressions, O Maiden, granting release from the grief and sufferings which hold me fast, and preserving me ever unharmed, O Mistress.

Kontakion, in Tone II: Spec. Mel.: "The steadfast ...":

The pious and God-bearing martyrs, who on earth forsook all things: Acindynus, Pegasus and Anempodistus, and with them Aphthonius and Elpidephorus, Thou didst receive into the delight of Thy good things and into rest, O Thou Who alone are all-good.

Ikos: **O**pen my mouth, O Christ my Lord, that I may hymn and praise with honor the struggles of Thine athletes; for, forsaking all, and loving Thee, the Creator of all, they considered all things on earth corruptible. Thus, making the honored sign of Thy life-bearing Cross, they have diligently taken their place before their King, as valiant soldiers and martyrs, crying out to Thee, O Thou Who alone art all-good.

ODE VII

Irmos: O all-hymned Lord and God of our fathers, Who saved the children of Abraham in the fire, having slain the Chaldeans whom righteousness justly pursued, blessed art Thou!

As Thou didst deliver the three pious youths from the flame, so also didst thou preserve in the midst of a fiery furnace the athletes who chanted unto Thee with divine wisdom: O God of our fathers, blessed art Thou!

Abundant gifts dost Thou bestow, and Thou pourest forth miracles, O Christ, acting and working through Thine athletes, in that Thou art full of lovingkindness, and revealing this to those who chant unto Thee: O God of our fathers, blessed art Thou!

A multitude of martyrs truly assembled by faith have ye led to Christ, effecting the manifestation of most glorious miracles, and chanting: O God of our fathers, blessed art Thou!

Theotokion: Delivered from the ancestral curse by thee, and having passed on to everlasting sustenance, we cry out to thee: Rejoice, O all-glorious Mistress, who hast given birth to the incarnate God for us!

ODE VIII

Irmos: The birthgiving of the Theotokos saved the pious youths in the furnace: then in figure, but now in deed; and she moveth all the world to chant to Thee: Hymn the Lord, ye works, and exalt Him supremely for all ages!

The most devout festival of the martyrs hath now joyously arrived, illumining the world; and it bringeth gladness to all and doth splendidly adorn those who chant with faith: Hymn the Lord, ye works, and exalt Him supremely forever!

Having as your helper the invincible Lord of glory, O most excellent ones, ye braved wild beasts, the pit and cruel tortures. To Him do we now cry: Hymn the Lord, ye works, and exalt Him supremely forever!

Having you as a mighty rampart, O valiant athletes Acindynus, Pegasius and Anempodistus, with Aphthonius and the ever-memorable Elpidephorus, we hymn the Lord and exalt Him supremely forever.

Adorned with a crown of victory, and resplendent in a diadem of beauty, O blessed martyrs, ye ultimately received unwaning radiance in the heavens, crying out: Hymn the Lord, ye works, and exalt Him supremely forever!

Theotokion: Regarding thee with mouth and mind to be the Theotokos, we hymn thee, O all-immaculate one; for thou gavest birth to Christ, the Creator, God and King, Who wrapped Himself in flesh, O all-pure one. Wherefore, we hymn thee, O Virgin, and exalt thee supremely forever.

ODE IX

Irmos: **E**ve, through weakness, dwelt under the curse of disobedience; but thou, O Virgin Theotokos, hast budded forth blessing upon the world with the Offspring of thy pregnancy, wherefore, we all magnify thee.

Your labors on earth received the gladness of heaven, where the choirs of martyrs and the armies of the godly and all the first-born rejoice in your triumph, O most blessed ones.

O all-blessed ones, from cruel bonds and misfortunes deliver all who with faith celebrate your holy festival, asking peace and tranquility and salvation, O blessed ones.

Illumined with rich light and shining with grace, O athletes, entreat the Benefactor, that He grant to those who have recourse unto you and those who struggled with you, remission of offenses and grief.

Theotokion: **E**ve was driven away from the tree of life of which she had been forbidden to eat; but thou, O Virgin Theotokos, hast given birth to everlasting Life, granting life-bearing activity to the world through faith.

Exapostilarion: Spec. Mel.: "Hearken, ye women ...":

With hymns we crown Acindynus, Pegasus and Elpidophorus, together with Aphthonius and Anempodistus; for, having denounced the superstitious deception of the Persians, and endured beating and wounds for Christ, they have received ineffable glory.

Theotokion: **R**ejoice, O palace of God! Rejoice, mountain overshadowed! Rejoice, bush unconsumed! Rejoice, throne of glory! Rejoice, divine table! Rejoice, golden jar! Rejoice, fiery candle stand! Rejoice, O Mary, Virgin Mother, thou light cloud!

Aposticha from the Oktoechos, and this sticheron of the martyrs, in Tone II:

Stichos: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

Having empurpled thy body with streams of blood, thou didst tread the path of martyrdom without faltering, O athlete Acindynus; wherefore, girded about with divine strength, thou didst hew down the devices of the enemy. Entreat Christ God in our behalf, that our souls may be saved.

Glory ..., in Tone IV:

The five-lighted lamp of the athletes hewed down the deceit of the enemy like an axe in a grove of trees, as David described; and having confessed Christ before the emperor, they pray unceasingly in behalf of our souls.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "As one valiant among the martyrs ...":

As she beheld Thee * nailed to the Cross, O Lord, * the Ewe-lamb, Thy Mother, marveled and cried out: * "What is this sight which I see, * O my Son most desired? * Thus hath the unbelieving and most iniquitous synagogue dealt with Thee, * which enjoyed Thy many miracles! * But glory, O Master, * to Thine ineffable condescension!"

AT LITURGY

Troparion, in Tone II:

O athletes of the Lord, blessed is the earth which drank in your blood, and holy the habitations which have received your bodies; for ye vanquished the enemy in the arena and preached Christ with boldness. Entreat Him, in that He is good, we pray, that our souls be saved.

Kontakion, in Tone II:

The pious and God-bearing martyrs, who on earth forsook all things: Acindynus, Pegasius and Anempodistus, and with them Aphthonius and Elpidephorus, Thou didst receive into the delight of Thy good things and into rest, O Thou Who alone are all-good.

Prokimenon, in Tone IV: In the saints that are in His earth hath the Lord been wondrous; He hath wrought all His desires in them.

Stichos: I beheld the Lord ever before me, for He is at my right hand, that I might not be shaken.

EPISTLE TO THE EPHESIANS, §233 [EPH. 6: 10-17]

Brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

Alleluia, in Tone IV: The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations.

Stichos: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

GOSPEL ACCORDING TO MATTHEW, §36 [MT. 10: 16-22]

The Lord spake unto His disciples saying: Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they

deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

Communion Verse: Rejoice in the Lord, O ye righteous; praise is meet for the upright.

THE 3rd DAY OF THE MONTH OF NOVEMBER
COMMEMORATION OF THE HOLY MARTYRS ACEPSIMUS THE BISHOP, JOSEPH
THE PRIEST AND AITHALAS THE DOCTOR
COMMEMORATION OF THE CONSECRATION OF THE CHURCH OF THE GREAT
MARTYR GEORGE IN LYDDA
AT VESPERS

At "Lord, I have cried ..., " three stichera to the martyrs, in Tone VIII:
Spec. Mel.: "O most glorious wonder ...":

O most glorious wonder! * the comely Acepsimus, * the minister to the martyrs, * is crowned today with a wreath of hymns. * He setteth before us the suffering to which he was subjected for his worship of God, * and doth wound the incorporeal foe. * O, what liberal gifts of grace he hath received! * through his prayers save Thou our souls, O Christ, * in that Thou art full of lovingkindness.

O most glorious wonder! * Joseph hath shone forth as a star * from Persia. * Destroying the abomination of sorcery by the Spirit, * he hath extinguished the impious worship of fire with the streams of his blood. * O, the strength wherewith he cast down the demons! * Through his prayers, O Christ, save Thou our souls, * in that Thou art compassionate.

O most glorious wonder! * The steadfast Aithalas, * the namesake of a champion of suffering, * is shown to be an ever-blossoming garden, * which, cut down, doth bloom with wounds, * and when slain doth but begin to live. * O, the strength of nature which he endured! * Through his prayers, O Christ, save Thou our souls, * in that Thou art compassionate.

And three stichera to the Great Martyr, in Tone IV
Spec. Mel.: "As valiant among the martyrs ...":

O passion-bearer George, * converser with the angels, * dweller with the martyrs, * who art ever the refuge of the sorrowful: * Be thou a haven of tranquility! * Preserve me as I sail upon the sea of life, * and pilot my life, I implore thee, * that with unwavering faith I may bless * thy supernatural struggles.

As I sleep at night; * and when I am awake * illumine my mind, O George, * and instruct me to do the will of the Lord, * that on the day of Judgment * I may find remission of the sins I have committed in my life, * by fleeing to thy protection, O glorious one.

Arrayed in the breastplate of faith, * armed with the shield of grace * and the spear of the Cross, * thou wast invincible to the adversary, O George. * And as a divine warrior, * having conquered legions of demons, * thou dost hold chorus with the angels, * and, entreated by the faithful, * thou dost sanctify and save them, preserving them,

Glory ..., in Tone VI:

Thou didst live in accordance with the meaning of thy name, as is meet, O warrior George; for, taking the Cross of Christ upon thy shoulders, thou didst work well the ground which had been made barren by the deceit of the devil, and, having uprooted the thorns of idolatrous worship, thou didst plant the vine of the Orthodox Faith. Wherefore, thou dost pour forth healings upon the faithful throughout all the world, and hast been shown to be a righteous laborer of the Trinity. Pray thou, we entreat thee, for peace for the world and the salvation of our souls.

Now and ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "On the third day ...":

Beholding our Life hung upon the Tree, the all-immaculate Theotokos cried out, lamenting maternally: O my Son and my God, save them that hymn Thee with love!

At the Aposticha: Glory ..., to the martyrs, in Tone VI:

The composition of Ephraim of Karyes: The three children who were preserved out upon the way, unconsumed by the fire in Persia were mystically a foreshadowing of your thrice-radiant oneness of mind and your martyrdom in Christ, O athletes of the ineffable Trinity and the supernatural Unity; for as they stood up against the flame and did not rail against God, so ye also did not refuse to die when your lives were not spared by those who hate Christ. For just as in their midst there appeared a Fourth Who bedewed them, so also Christ, Who is one of the Trinity, hath received you into a place of coolness. O Aceptsimus, Joseph and Aithalas, elect of God, pray ye for our souls.

Now and ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "On the third day ...":

Beholding Thee crucified, O Christ, she that gave Thee birth cried out: What strange mystery is this that I see, O my Son? How is it that Thou dost die, hung aloft in the flesh, O Bestower of life?

Troparion, in Tone IV:

In their sufferings, O Lord, Thy martyrs have received imperishable crowns from Thee, our God; for, possessed of Thy might, they cast down the tormentors and set at naught the feeble audacity of the demons, through their prayers, save Thou our souls.

Glory ..., to the Great Martyr, in the same tone:

O great martyr George, thou victor and champion of kings, as a liberator of captives, a defender of the poor and a physician for the afflicted, entreat Christ God that our souls be saved.

Now and ever ..., Theotokion, or Stavrotheotokion.

AT MATINS

One canon from the Oktoechos, with six troparia, including the Irmos; the canon to the martyrs, with four troparia, in Tone IV; and that to the great martyr, with four troparia, also in Tone IV.

ODE I

Canon to the Martyrs

Irmos: I shall open my mouth, and it shall be filled with the Spirit, and I shall utter discourse unto the Queen and Mother, and shall appear radiantly keeping festival; and, rejoicing, I shall hymn her wonders.

O most rich ones, equal in number to the all-holy Trinity, ye were shown to be honorable worshipers thereof, and ye intercede before the throne of the Trinity for them that have recourse unto you, O fervent helpers.

O ye worshipers of the three-sunned Trinity, O holy ones, ye destroyed the deception of polytheism, enduring divers torments and an unjust death, O ye blessed of God.

The deep of torment did ye traverse by faith without being capsized, O blessed ones; and ye did come to anchor in the harbor of heavenly radiance, in the land of life without grief, to your ineffable joy.

Theotokion: O all-immaculate one, thou hast been shown to be the mediatrix of joy for us, in that thou didst receive within thyself the fullness of the whole Godhead. Wherefore, together we all call thee the joy of the angels, O thou divinely joyous one.

Canon to the Great Martyr, the acrostic whereof is: "O blessed one, I glorify thee, husbandman of God ..." in Tone IV:

Irmos: O Thou that wast born of the Virgin, drown Thou, I pray Thee, the three parts of my soul in the depths of dispassion, as of old Thou didst drown the mounted captains of Pharaoh, that in the immortality of my body, as on a timbrel, I may sing a hymn of victory.

Thou didst show forth the prosperous husbandry of God, O passion-bearer George, nurturing by thy pious example the faithful that in sacred manner celebrate thy splendid memorial and fervently glorify thee thereon.

Divine love truly inflamed thy heart, O passion-bearer, and, unbidden, thou didst proceed therewith to torment, consuming the deception of polytheism with fire and illumining thy mind with rays of salvation.

Confident as a lion, thou didst confront the tribunal, proclaiming the incarnation of Christ, whereby the world hath been delivered from the ancient fall; and thou didst receive man's pristine fruitfulness, O thrice-blessed George.

Theotokion: Delivering us from our ancient condemnation, the Son of God became, as man, the Son of the Virgin. Wherefore, with Orthodox hearts, we glorify Him in two natures and wills.

ODE III

Canon to the Martyrs

Irmos: Not in wisdom, nor in power, nor yet in wealth do we boast, but in Thee, O Christ, the hypostatic Wisdom of the Father; for none is holy save Thee, O Lover of mankind.

Not in the learning of Hellenic vanity, O wise ones, but with divine knowledge did ye denounce the godlessness of the Persians, setting at naught their madness.

Illumined With the divine anointing of the episcopate, O sacred Aceptsimus, thou didst adorn thyself with the blood of martyrdom, O divinely blessed one.

The crushing of thy limbs, O ever-memorable Joseph, hath utterly crushed the wiles of the deceiver and hath brought thee imperishable glory.

Theotokion: Finding thee a most pure habitation, the Wisdom of God took flesh of thy blood, yet revealed thee as incorrupt even after thou hadst given birth.

Canon to the Great Martyr

Irmos: The bow of the mighty is become weak, and the strengthless have girded themselves with power; wherefore, my heart is established in the Lord.

Joyously renouncing the glories of lineage and homeland, thou didst follow after Christ, O martyr, and hast been shown to be a most comely citizen of the heavenly Zion.

As thou didst show thyself to be a special heir and dutiful son of the living God, thou didst endure the tormentors' waves of scourgings, O valiant martyr.

Theotokion: O all-immaculate one, He that alone created man, putting on all of Adam, hath become a new Adam through thee, for the sake of His lovingkindness.

Sedalion of the martyrs, in Tone VIII: Spec. Mel.: "Of wisdom ...":

Joseph, the valiant struggler, Aceptsimus, the destroyer of deception, and Aithalas, the invincible and glorious sufferer, the radiant stars, are today truly praised by the faithful in hymns, as is meet. For they did not harbor the deception of the Persians and did not sacrifice to the sun nor honor fire. To them let us cry out with love: Entreat Christ God, that He grant remission of sins unto them that celebrate your holy memory with love.

Glory ..., that of the great martyr, in Tone I:

Spec. Mel.: "Thy tomb ...":

Disdaining military service on earth, thou didst desire glory in the heavens, O martyr, and didst endure pain and a grievous death. Wherefore, celebrating thy holy memory today, we offer praise unto Christ, O thrice-blessed George.

Now and ever ..., Theotokion:

O all-holy Virgin, thou hope of Christians, do thou unceasingly entreat God, to Whom thou gavest birth in manner surpassing understanding and recounting, in behalf of them that hymn thee, that He grant remission of all our sins and correction of life unto us that ever glorify thee with faith and love.

Stavrotheotokion: **T**he unblemished ewe-lamb, beholding the Lamb and Shepherd hanging dead upon the Tree, weeping and crying out maternally, exclaimed: O my Son, my all-good God, how can I bear Thy voluntary sufferings and Thy descent which surpasseth recounting?

Kontakion of the martyrs, in Tone II:

Spec. Mel.: "Seeking the highest...":

Thou didst celebrate the mysteries blamelessly, O wise one, and wast thyself an acceptable sacrifice, O divinely blessed one; for thou didst gloriously quaff the cup of Christ, O holy Acepsumus, with thy fellow sufferers, and prayest unceasingly in behalf of us all.

Ikos: **W**ho among the faithful can in any wise fittingly hymn the all-wise hierarch Acepsumus, the beacon of Christ? For he hath destroyed the deception of idolatry and hath put the demons' wiles to shame by the mighty power of Christ God, instructing us piously to worship the all-holy Trinity and to honor the Father, the Son and the Holy Ghost in One Godhead; and he prayeth unceasingly in behalf of us all.

ODE IV

Canon to the Martyrs

Irmos: **S**eated in glory upon the throne of the Godhead, Jesus most divine hath come on a light cloud and with His incorrupt right arm hath saved them that cry out: **G**lory to Thy power, **O** Christ!

Disdaining that which is below and turning their gaze towards those things that alone abide, the valiant Acepsumus and the glorious Joseph and Aithalas received dwelling places thereof; wherefore they are praised.

O mighty martyr Acepsumus, thou wondrous passion-bearer of Christ, during thy suffering thou didst stretch forth thy thought unto Him Who alone is Master, and He lightened thine unbearable torments.

Harvested like a fruitful vine, O passion-bearer Aithalas, thine honored martyrdom doth pour forth the wine of compunction upon the faithful, who cry out in gladness: Glory to Thy power, O Christ!

Theotokion: **T**he holy Theotokos, in whom the Word of the Father, Who is equal in divinity to Him, was well pleased to make His abode, did not lose her purity, nor was she wearied by the pangs of labor; for she gaveth birth to Emmanuel, God and man.

Canon to the Great Martyr

Irmos: **O Compassionate One, for the sake of Thy love for Thine image, Thou didst mount Thy Cross, and the nations melted away, for Thou, O Lover of mankind, art my strength and my praise.**

O blessed one, thy body, slain by torture, doth image forth the sufferings of the Word, Who was slain and Who hath given thee eternal life.

Protected by the shield of truth, with thy mighty mind thou didst altogether destroy the false contenders, O divinely wise George.

The Word, Who on earth put on our weakness, hath been glorified by thy members. Wherefore, we everlastingly glorify thee, O George.

Theotokion: **O** all-pure one, He that gaveth existence unto men, becoming man Himself, hath granted the possibility of being good unto them that have been corrupted by the transgression.

ODE V

Canon to the Martyrs

Irmos: **Thou hast come as a Light into the world, O my Lord, a holy Light, which turneth from the gloom of unbelief them that hymn Thee with faith.**

Calling upon the great and precious name of the Lord, O Aicepsimus, thou didst drain the saving cup of sufferings, rejoicing.

The Most High, Who is our Food, hath received thee who wast summoned through wounds, O Joseph, as have the choirs of martyrs with whom ye now make merry.

O blessed Aithalas, thou hast truly been shown to be an ever-flowering garden which nourisheth the ends of the earth with the fruits of thy struggles.

Theotokion: **O** all-immaculate one, in time didst thou give birth for us unto the timeless Light, the Radiance of the Father, becoming a wealth of goodness.

Canon to the Great Martyr

Irmos: **Thou hast come as a Light into the world, O my Lord, a holy Light, which turneth from the gloom of unbelief them that hymn Thee with faith.**

Having manfully entered upon the struggle of martyrdom, thou didst put an end unto the audacity of idolatry with thy broken body, O passion-bearer.

In His crown hath the Master set thee as a brilliant gem, thus illumining His Church, O passion-bearer.

Slaughtered like a lamb, thou didst image forth the death of the good Chief Shepherd, and didst offer thyself as an unblemished sacrifice at His exalted altar.

Theotokion: O all-pure Theotokos, from misfortunes, tribulations and the torments which are to come save us by thy prayers.

ODE VI

Canon to the Martyrs

Irmos: I shall sacrifice to Thee with a voice of praise, O Lord, the Church crieth out to Thee, having been cleansed of the blood of demons by the blood which, for mercy's sake, flowed from Thy side.

When thy head was severed from thy body, O Aicepsimus, thou didst by faith join thy soul to Christ inseparably, ever enlightened by rays of heavenly light.

Slain by stoning like the first martyr, thou didst not deny Christ, the living Stone, O martyr, but passed over to the radiant mansions of heaven.

Beaten mercilessly with staves, thou didst rejoice, possessed of a staff of power, the Cross and boast of the Lord, O passion-bearer Aithalas, divinely wise and most rich.

Theotokion: The bush prefigured the great mystery of thy birthgiving, which surpasseth comprehension, for it was in no wise killed by the fire, nor consumed, O all-hymned Virgin.

Canon to the Great Martyr

Irmos: I have come upon the depths of the sea, and the tempest of my many sins hath overwhelmed me; but, as God, lead up my life from the abyss, O greatly Merciful One.

Though the vessel of thy body hath been broken by sufferings, O martyr, thou hast manfully destroyed all the evil machinations of the enemy, O most blessed George.

Aflame with the love of God, thou didst in no wise fear the hot irons of the furnace or the blades and wheels which lacerated thy body, O martyr.

Theotokion: O Mother of God, thou wast a holy temple for Him that resteth in the saints. Wherefore, sanctify us that faithfully hymn thee, O Ever-virgin.

Kontakion to the Great Martyr, in Tone VIII:

Spec. Mel.: "To thee, the champion leader ...":

Having recourse to thine elect and speedy aid, O athlete of Christ, we, the faithful, pray that they that hymn thee may be delivered from the snares of the enemy and from all tribulation and afflictions, that we may cry: Rejoice, O martyr George.

Ikos: **T**hou art shown to be great among earth's intercessors, O friend and favorite of the Lord; for, protected by thee, faithful people are ever saved, O glorious one. Wherefore, with faith and love we cry to thee, O much suffering one: Rejoice, thou by whom the world is enlightened! Rejoice, thou by whom the army is made splendid! Rejoice, deliverance of the faithful from captivity! Rejoice, ready aid of the imprisoned! Rejoice, summit of them that fervently have recourse to thee! Rejoice, enricher of them that love thee! Rejoice, for thou art the protection of kings! Rejoice, for thou grantest victory in battle! Rejoice, star which illuminest them that are at sea! Rejoice, ender of all misery! Rejoice, thou to whom all the faithful have recourse! Rejoice, thou by whom the Creator is praised! Rejoice, O martyr George!

ODE VII

Canon to the Martyrs

Irmos: **O** all-hymned Lord and God of our fathers, Who saved the children of Abraham in the fire, having slain the Chaldeans whom righteousness justly hunted down: Blessed art Thou!

Receiving dew from God amid the fire of torment, ye set the adversaries afire with the flames of your patience, O passion-bearers, crying aloud: O God of our fathers, blessed art Thou!

The worshipers of fire are shown to be inheritors thereof, for they tried to compel them that worship the Sun of glory to worship fire, but they cried out: Blessed art Thou, O God of our fathers!

Let Aicepsimus, Joseph and Aithalas, the three beacons of the most honored Trinity, who illumined all the ends of the earth with rays of piety, be honored forever!

Theotokion: **B**lessed is the Fruit of thy womb, Whom the hosts of heaven and the assemblies of earth do bless, and Who hath delivered us from the original curse, O blessed one.

Canon to the Great Martyr

Irmos: **T**he three youths in Babylon, having treated the tyrant's command as foolishness, chanted in the midst of the flame: Blessed art Thou, O Lord God of our fathers!

Thou wast a living sacrifice unto Him that was sacrificed for us like a lamb; and, strengthened by Christ, thou didst set at naught sacrifices vainly offered to demons.

Thou art shown to be a fruitful branch which doth bear for us the grapes of patience which produce the divine wine which maketh glad the hearts of all the pious.

Thou didst zealously give thy members over to be cut off for Christ's sake, and, gladdened, thou didst remain inseparable from His love, O all-blessed one, and an heir to all blessings.

Theotokion: All creation doth offer praise unto God, Who was born of thine all-pure womb, O all-immaculate maiden, and Who hath delivered us all from the ancient curse.

ODE VIII

Canon to the Martyrs

Irmos: The Offspring of the Theotokos saved the pious children in the furnace, then in figure, but now in deed; and she moveth all the universe to chant unto Thee: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Having become abodes of the Word and, through the savagery of the tormentors, bearing the burden of His stripes as though lifeless already, ye set yourselves against the mindless, O valorous martyrs, being subjected to testing by many torments, yet did ye exalt Christ supremely forever.

O ever-memorable martyrs, mediators of everlasting glory, adorned, ye went joyously forth, and ye loved the path of His testimony, crying out: Hymn the Lord and exalt Him supremely forever!

Neither fire, nor stripes, nor beasts, nor the sword, nor family, nor death could separate the martyrs from Thy love, O Lord, Thou Wellspring of blessings, Who pourest forth inexhaustible streams of love. Praising them, O Christ, we bless Thee forever.

Theotokion: Praising the Theotokos, the Mother who alone kneweth not man, who alone is the most exalted of all created beings, the all-holy mountain, the golden altar, with hymns, we cry out: Hymn the Lord, ye works, and exalt Him supremely forever!

Canon to the Great Martyr

Irmos: O almighty Deliverer of all, descending into the midst of the flame, Thou didst bedew the pious and didst teach them to chant: Bless and hymn the Lord, ye works!

O George, thou art shown to be the special helmsman of them that sail and a great helper amid tribulations, and thou savest them that have recourse unto thee with faith and an unwavering heart.

Thou hast been shown to be a champion of truth and a denouncer of falsehood, and the confirmation of us that chant with faith, O passion-bearer: Bless the Lord, all ye works of the Lord!

With the shedding of thy blood thou didst extinguish the burning coals of deception, O George, and didst water the hearts of the faithful that faithfully hymn and keep thy glorious memory.

Theotokion: **T**hou didst spring forth from the root of Jesse and didst uproot the root of malice by putting forth the Fashioner of creation, O maiden. To Him do we chant: Bless the Lord, all ye works of the Lord!

ODE IX

Canon to the Martyrs

Irmos: **Christ, Who hath united the two disparate natures, the Chief Cornerstone uncut by human hands, was cut from thee, the unquarried mountain, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos.**

Let us praise the beacons of piety and destroyers of deception, the fragrant blossoms of the rational paradise, the honored vessels, the beholders of God's beauty.

The glowing coal which Isaiah beheld of old did ye receive into your hearts; and illumined by the brilliance thereof, O martyrs, ye set at naught the dark worship of fire.

Adorned, ye now stand before the life-creating Trinity, and, illumined with crowns of comeliness, ye commemorate those on earth that ever keep your memory, O blessed ones.

Theotokion: **O** Virgin, who didst conceive the Savior and gavest Him birth in the flesh, save me who am in despair. For, weighed down by the burden of sin, I cry out to thee in pain: Have pity, and help thy servant!

Canon to the Great Martyr

Irmos: **Eve, through weakness, dwelt under the curse of disobedience; but thou, O Virgin Theotokos, hast budded forth blessing upon the world with the Offspring of thy pregnancy. Wherefore, we all magnify thee.**

Radiantly shining forth like the dawn, like the sun, thou hast enlightened creation with the unwaning rays of thy sufferings and the manifestation of thy many miracles, O George, joy of martyrs. Wherefore, we bless thee in love.

Thou hast disclosed drops of divine sweetness which take away the bitterness of our passions and ever delight the souls and hearts of them that bless thee with faith, O right glorious one.

With thy blood thou didst hallow the earth and with the spirit of gladness thou hast filled the heavens, O martyr. Wherefore, all the souls of the pious love thee as a favorite of Christ and call thee their sure helper.

Theotokion: **W**e offer thee the cry of gladness of the divine Gabriel, crying out: Rejoice, joy of the universe, who gavest birth unto the Abolisher of sorrow, and who didst remove the reproach of Eve! Rejoice, O Virgin, who hast not known man!

Exapostilarion: Spec. Mel.: "By the Spirit in the sanctuary ...":

Unbearable torments did ye endure as if ye were of the bodiless ones, O all-praised Aicepsimus, wondrous Joseph and marvelous Aithalas the deacon, initiates of the mysteries, and the incorporeal hosts are ever amazed at the pain of your sufferings.

Glory ..., to the Great Martyr, in the same melody:

Thou didst quench the flames of delusion with the streams of thy blood, O blessed one, and didst utterly destroy the audacity of thy tormentors; and thou didst glorify Christ, O passion-bearer George. Wherefore, thou hast received a crown of incorruption and life from the right hand of the Most High.

Theotokion: **T**here is no hope of salvation for me, O Virgin, for I have miserably fallen into the abyss of transgressions and await the menace of dreadful torments and the portion of the goats. But take pity on me before the Judgment, for thou art a fervent aid, O Theotokos.

**At the Aposticha, the stichera from the Oktoechos, and this one to the martyrs, in
Tone II:**

Stichos: **The righteous cried, and the Lord heard them.**

O ye holy ones, having steadfastly struggled in piety for Christ, ye put to shame the audacity of the tormentors and cast the summit of idolatry into the abyss, O Aicepsimus, Aithalas and Joseph. And now, holding chorus in the heavens, O crowned ones, pray ye in behalf of our souls.

Glory ..., in Tone IV, the composition of a Studite hymnographer:

O brethren, let us spiritually praise the patience of George, the glorious martyr and mental adamant, who, heated for Christ, was forged by misfortunes and sharpened by torments, and whose body, corrupt by nature, was laid waste by divers torments. For desire conquered nature, through death forcing the lover to pass on to Christ God, the object of his desire, the Savior of our souls.

Now and ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "As valiant among the martyrs ...":

The ewe-lamb, Thy Mother, * beheld Thee nailed to the Cross, O Lord, * and she marveled * and cried aloud: * What is this I see, * O my longed-for Son? * How hast the unbelieving and iniquitous synagogue repaid Thee * which benefited from Thy many miracles? * But glory to Thine ineffable descent, O Master!

AT LITURGY

Troparion, in Tone IV:

In their sufferings, O Lord, Thy martyrs have received imperishable crowns from Thee, our God; for, possessed of Thy might, they cast down the tormentors and set at naught the feeble audacity of the demons, through their prayers, save Thou our souls.

Troparion, to the Great Martyr, in Tone IV:

O great martyr George, thou victor and champion of kings, as a liberator of captives, a defender of the poor and a physician for the afflicted, entreat Christ God that our souls be saved.

Kontakion of the martyrs, in Tone II:

Thou didst celebrate the mysteries blamelessly, O wise one, and wast thyself an acceptable sacrifice, O divinely blessed one; for thou didst gloriously quaff the cup of Christ, O holy Aicepsimus, with thy fellow sufferers, and prayest unceasingly in behalf of us all.

Kontakion to the Great Martyr, in Tone VIII:

Having recourse to thine elect and speedy aid, O athlete of Christ, we, the faithful, pray that they that hymn thee may be delivered from the snares of the enemy and from all tribulation and afflictions, that we may cry: Rejoice, O martyr George.

Prokimenon, in Tone IV: In the saints that are in His earth hath the Lord been wondrous, He hath wrought all His desires in them.

Stichos: I beheld the Lord ever before me, for He is at my right hand, that I might not be shaken.

THE EPISTLE TO THE EPHESIANS [6:10-16]

Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

Alleluia, in Tone IV: The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations.

Stichos: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

READING FROM THE GOSPEL ACCORDING TO ST. LUKE [21:12-19]

But before all these, they shall lay their hands on you and persecute, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not a hair of your head perish. In your patience possess ye your souls

Communion Verse: Rejoice in the Lord, O ye righteous; praise is meet for the upright.

THE 4th DAY OF THE MONTH OF NOVEMBER

COMMEMORATION OF OUR VENERABLE FATHER JOANNICIUS THE GREAT COMMEMORATION OF THE HOLY HIEROMARTYR NICANDER, BISHOP OF MYRA; & OF HERMAS THE PRIEST AT VESPERS

On "Lord, I have cried ...", 6 stichera: 3 for the venerable one, in Tone IV:
Spec. Mel.: "Called from on high. ":

O thou who wast illumined * by light divine, * when with purity of mind thou didst lift up thine eyes * and likewise preferred things which are to come eternally * to things which are inconstant, * then, receiving fire in thy heart, O father, * like a deer thou didst thirst * for divine love; * and, unmindful of flesh and blood, * thou didst prepare thyself for the struggles of asceticism, * for which cause thou didst make the passions of thy body * subject to thy soul.

To ascend the mountains of God * thou didst make thy dwelling in the heights, * without being brought low by the vigilant needs * of this lowly body, O father Joannicius; * for, uniting thyself to the Good One * by standing whole nights and days in prayer, * thou wast illumined * and didst receive the gift of prophecy, * to behold things afar off as though they were near, * and to foretell to the faithful things which are to come. * Wherefore, we glorify thee * as a divine teacher.

The assaults and darts of the demons * thou didst mightily blunt * with the entreaties of thy prayers, * and by the power of God, O right glorious one, * thou didst triumph over them. * Wherefore, as thou wast refreshed by the humility of thy heart, * the Good One hath given thee * miracles as honors. * For this cause, thy precious relics * pour forth fragrant myrrh, * for thou hast shown thyself to be the sweet fragrance of Christ, * O father Joannicius.

And 3 stichera of the hieromartyr, in Tone II:

Spec. Mel.: "When from the Tree ...":

Receiving a fitting name through divine providence, O father, thou didst confirm it, signifying it materially; for in thine endurance thou didst vanquish multitudes of adversaries and the assembly of torturers. Wherefore, receiving a crown of victory, thou didst cry out with faith: Glory to Thine invincible might, O Thou Who lovest mankind!

On this, thy divine memorial, thou pourest forth the most fragrant myrrh of healings upon us today, O wise Nicander; thou drivest away the darkness of sorrows and bodily sufferings, and fillest with rich grace the assembly of all who cry out to Christ: Thou art the inexhaustible myrrh perfuming all who hymn Thee!

As thou hast boldness before Christ, Who alone is glorious in His saints, entreat Him, O venerable Nicander, for all who with love celebrate thy memory and praise thy corrections, that through grace we may become partakers of His ineffable good things and incorruptible glory.

Glory ..., in Tone VI:

O venerable father, the sound of thy corrections hath gone forth into all the earth; wherefore, thou hast found the reward of thy labors in the heavens. Thou didst destroy hordes of demons and hast attained unto the ranks of the angels, whose life thou didst blamelessly emulate. As thou hast boldness before Christ God, ask peace for our souls.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "On the third day ...":

Seeing Thee crucified, O Christ, she who gave Thee birth cried out: "What is this strange sight that I see, O my Son? How is it that Thou diest on the Tree, suspended in the flesh, O Bestower of life?"

At the Aposticha, the stichera of the Oktoechos; and Glory ..., in Tone VIII:

We honor thee as the instructor of a multitude of monks, O Joannicius our father; for through thy steps we have truly recognized how to walk aright. Blessed art thou who, laboring for Christ, didst denounce the power of the enemy, O converser with the angels, companion of the venerable and the righteous. With them pray thou to the Lord, that our souls find mercy.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "O all-glorious wonder ...":

Beholding Thee, O Jesus, * nailed to the Cross * and accepting suffering willingly, * the Virgin, Thy Mother, O Master, cried out: * "Woe is me, O my sweet Child! * How is it that Thou dost unjustly endure wounds, * O Physician Who healest the infirmity of men * and hast delivered all from corruption * by Thy lovingkindness?"

Troparion of the venerable one, in Tone VIII:

With the streams of thy tears thou didst cultivate the barren desert, and with sighs from the depths of thy soul thou didst bring forth fruit an hundredfold. Thou wast a beacon for the whole world, resplendent in miracles. O Joannicius our father, entreat Christ God, that our souls be saved.

Glory ..., Troparion of the hieromartyr, in Tone IV:

In his suffering, O Lord, Thy martyr Nicander received an imperishable crown from Thee, our God; for, possessed of Thy might, he set at nought the tormenters and crushed the feeble audacity of the demons. By his supplications save Thou our souls.

Now & ever ..., Theotokion, or Stavrotheotokion.

AT MATINS

One canon from the Oktoechos; and two for the saints, with 8 troparia.

ODE I

Canon of the Venerable One, the acrostic whereof is: "I praise thee, the emulator of the Forerunner", the composition of Joseph, in Tone IV:

Irmos: I will open my mouth, and with the Spirit will it be filled, and I shall utter discourse unto the Queen and Mother, and shall be seen keeping splendid festival; and, rejoicing, I will hymn her wonders.

Illumined by the light of grace, O venerable Joannicius, enlighten those who with faith celebrate thy memory, and by thy supplications deliver them from the darkness of sin.

Without turning back thou didst tread the path which leads to the heavenly city, O Joannicius, for the Holy Spirit guided thee, resting in thy heart.

Thou wast possessed of exalted humility, O Joannicius; wherefore, we entreat thee: Take pity on our lowliness, O venerable one, and ease all the pangs of our hearts.

Theotokion: O most immaculate one, as thou art the restoration of the fallen and strengthening of those who stand fast, I entreat thee: Set aright my mind, which hath fallen through sin, that I may glorify thee, O Mistress.

Canon of the martyrs, in Tone IV:

Irmos: The choirs of Israel, hastening across the Red Sea and the watery depths with dryshod feet, and beholding the mounted captains of the enemy drowned therein, chanted with gladness: Let us sing to our God, for He hath been glorified!

The most sacred Church of Christ is now adorned with hymns, celebrating with sanctified hymns in sacred manner the honored feast of the honored athletes and hieromartyrs today and honoring them.

Anointed with the precious oil of the priesthood, O hierarch Nicander, by faith thou didst render it yet more precious with the dye of thy blood, crying out in joy: Let us chant to our God, for He hath been glorified!

Running the course of martyrdom and manifestly showing true gladness therein, ye were enriched with the grace of miracles and heavenly gifts, crying out together, O martyrs: Let us chant unto our God, for He hath been glorified!

Theotokion: Christ, Who is uncircumscribable in the bosom of the Father is circumscribed in the flesh in His Mother's womb, preserving her a true Virgin even after giving birth in manner past understanding. To Him let us cry aloud: Let us chant to our God, for He hath been glorified!

ODE III

Canon of the Venerable One

Irmos: O Theotokos, thou living and abundant fountain, in thy divine glory establish those who hymn thee and spiritually form themselves into a choir, and vouchsafe unto them crowns of glory.

Thou didst exchange transitory things for things which last, consciously taking up thy cross, O Joannicius, and ascending un-scalable mountains like the great Elijah, thou didst remain there.

The path which thou didst greatly desire was shown thee by two of the fathers, whom thou didst find hiding in the mountains for many years, O blessed one who wast illumined with the gift of prophecy.

Beset by divers passions, we flee with faith to thy protection, O Joannicius: With thy holy mediation visit us all, entreating Him Who loveth mankind.

Theotokion: With the sprinkling of thy mercy, O divinely joyous Virgin, extinguish the burning embers of my passions, and having quenched them light the lamp of my heart, O most immaculate one, thou golden lampstand.

Canon of the Martyrs

Irmos: Like a barren woman hath the Church of the nations given birth, and it hath weakened the assembly which was great with children. Let us cry aloud to our wondrous God: Holy art Thou, O Lord!

Spreading out noetic nets, by working miracles thou didst catch those who dwelt in falsehood, bringing them as a great offering to Him Who shone forth from the Virgin, O Nicander.

Thou wast a most fruitful branch of the plant of Titus, the enlightener of Crete, O blessed Nicander, bearing noetic grapes which exude for us the sweetness of salvation.

With the godly Hermas ye cultivated stony hardened hearts with the plough of the Cross, O wise ones, and showed them to be fertile through grace. Wherefore, ye are blessed.

Theotokion: Even a heavenly intelligence is unable to describe thy birthgiving, which passeth understanding, O Maiden; for thou didst conceive in thy womb the primal Mind Who hath formed all things by His word.

Sedalion of the venerable one, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Having washed away the darkness of the passions and truly received the light of the commandments of Christ, thou didst shine forth in fasting; and having mortified the body, thou didst live in the Spirit and hast trampled the snares of the enemy underfoot, O blessed one. Wherefore, through the grace of the Spirit thou hast become a companion of the angels on high. O Joannicius our father, entreat Christ God, that He grant remission of sins unto those who with love celebrate thy holy memory.

Glory ..., Sedalion of the martyrs, in Tone IV:

Spec. Mel.: "Having been lifted up ...":

Truly illumined with the divine anointing of the truth of the hierarchy and with the truly sacred blood of martyrdom, O glorious ones, ye have joined the ranks of the incorporeal angels, rejoicing. Wherefore, we celebrate your honored memory, praying that, through your supplications, O saints, cleansing be given to all.

Now & ever ..., Theotokion:

By thy divine birth giving, O pure one, thou didst restore the dead nature of mortals, which had become corrupt in the passions, and hast raised up all from death to a life of incorruption. Wherefore, as is meet, we all bless thee, O all-glorious Virgin, as thou didst foretell.

Stavrotheotokion: **O** all-immaculate Virgin, Mother of Christ God, a sword passed through thine all-holy soul when thou didst behold thy Son and God crucified of His own will. O blessed one, cease thou never to entreat Him, that He grant us forgiveness of transgressions.

ODE IV

Canon of the Venerable One

Irmos: **P**erceiving the inscrutable counsel of God, the incarnation from the Virgin of Thee, the Most High, the Prophet Habbakuk cried out: **G**lory to Thy power, O Lord!

Reaching the loftiest of mountains, thou didst bring low the upraised heads of the demons by thy humility, O wise one, and didst contend manfully against them, O thou glory and confirmation of monastics.

Armed with the fear of Christ as with a two-edged sword, thou didst noetically and sensibly bring down the apostate serpent, O blessed one glorified by sacred victories.

Wholly enkindled by the divine Spirit, O father, thou didst endure the cold, dwelling in the wilderness for many years, seeking the Lord, Who kept thee warm by divine grace.

Theotokion: With faith I fall down and entreat thee, the cleansing of all mortals: Render thy Son the Judge merciful to me, that I may glorify thee as is meet.

Canon of the Martyrs

Irmos: Seated in glory upon the throne of the Godhead, Jesus most divine is come on a light cloud, and with His incorrupt arm hath saved those who cry out: Glory to Thy power, O Christ!

Ye showed yourselves to be the chariot of the Word, bearing Him noetically; wherefore, bound to horses and cruelly dragged by them, ye did not deny Him, nor were ye vanquished, manifestly drawn to the path of heaven.

Cast into prisons and weighted down with chains, ye saved the city and men from the bonds of falsehood and have been bound with the bond of love for Him Who was bound in the flesh for our sake, O most blessed ones.

Imprisoned, the most glorious ones glorified the Master with the angels, and were given heavenly bread to eat. Wherefore, they paid no heed to the pangs of the flesh, since they were mightier than wounds.

Theotokion: He Who is awesomely seated upon a lofty throne, having become a babe doth sit in His Mother's arms, restoring His fallen image and granting deification to the descendents of Adam.

ODE V

Canon of the Venerable One

Irmos: All things are in awe of thy divine glory, for thou, O Virgin who knewest not wedlock, didst have within thy womb Him Who is God over all; and thou hast given birth to the timeless Son, granting peace to all who hymn thee.

O venerable one, thou didst tread the narrow and onerous path with heartfelt divine ascents, manifestly enlarged through visions and deified by adoption. Wherefore, thou hast become the confirmation and adornment of monastics.

O venerable Joannicius, thou abode of God, the grace of prophecy, which cleanseth the eye of the mind, was given to thee, to behold the things of the future as though they were present, and things afar off as though they were nearby.

Deliver me from the pangs of sins and sorrows, ease thou the pain of my heart, and grant me remission of my falls into sin, for thou hast God our Benefactor hearkening to thine honored supplications.

Theotokion: **H**eal thou the defections of my heart, O most immaculate one, cure thou the passions of my soul and drive away the darkness of despondency that I may praise thee in hymnody, O ever-blessed and most hymned Theotokos.

Canon of the Martyrs

Irmos: **S**end down upon us Thine enlightenment, O Lord, and free us from the darkness of transgressions, granting us Thy peace, O Good One.

Thou didst lead the people into the enlightenment of the Faith, O Nicander, and, having forsaken the darkness of the madness of idolatry, they became children of the light through Thy mediation.

Shining with the enlightening rays of the Spirit, ye passed through the night of tortures, dispersing the darkness of ungodliness, O glorious luminaries.

Full of the waters of Paul, Titus gave thee drink, showing thee to be a river inundating the swollen streams of ungodliness, O Nicander.

Theotokion: **O** Virgin who gavest birth to the Lamb and Lord in the flesh, O only undefiled tabernacle, divine ark, precious lampstand: Illumine thou my soul.

ODE VI

Canon of the Venerable One

Irmos: **C**elebrating this divine and most honored festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her.

Causing the passions of the body to wither away, thou wast seen to be a tree of lofty stature bearing wondrous fruits and precious corrections in a most sacred manner, O divinely blessed one.

Through the appearance of the martyr Eustathius did the Lord cure thee who hadst been given most deadly poison to drink by the hand of an unrighteous man, and wast in peril of death, O most blessed one.

Though infirm of body, O Joannicius, thou didst undergo myriads of pangs; wherefore, I cry to thee with faith: Ease thou the pain of my heart.

Theotokion: **O** only help of all, help us who are in peril: extend thou thy hand unto us, and lead us to the havens of salvation, O Maiden full of the grace of God.

Canon of the Martyrs

Irmos: Prefiguring the three-day burial of God, the Prophet Jonah cried aloud, praying within the sea monster: Deliver me from darkness, O Jesus King of hosts!

The bodies of the martyrs, pierced with nails, were seen to emulate the sufferings of the Savior Who was nailed to the Cross and hath saved the world from corruption.

By the guidance of the holy and omnipotent Spirit, O martyrs, ye passed over the deep of torments and, full of glory, reached the divine harbor.

O ever-memorable hierarch Nicander, true to thy name thou didst vanquish all the opposition of the slayers of men, and, standing before God, hast received crowns of glory.

Theotokion: O Maiden, thou didst destroy the reproach of our first mother, having given birth in the flesh to Him Who hath crowned us with blessings, and thou hast transformed her sorrow into true joy.

Kontakion of the venerable one, in Tone VIII:

Spec. Mel.: "To the chosen ...":

Thou wast made manifest as a most radiant star, shining forth in the world and bringing light to those in the gloom of the passions. And thou hast been shown to be a most mighty physician. But as thou hast received the grace of healing, grant healing unto those who ask it of thee, that we may chant: Rejoice, O father Joannicius!

Ikos: O wondrous father Joannicius, thou hast been shown to be another physician and intercessor for those held fast by sickness and sorrows, healing all who flee beneath thy divine protections with faith. Wherefore, hearken thou to such things from us: Rejoice, O scion of the root of a good father! Rejoice, O goodly offspring of thy mother! Rejoice, thou who didst set aside their love! Rejoice, thou Who didst accept God alone! Rejoice, for thou didst leave an earthly army! Rejoice, for thou didst cast down the pride of the barbarians! Rejoice, O thou Who wast a rampart and protector for kings! Rejoice, thou who wast revealed as a weapon and tower of defense for the world! Rejoice, thou who dost bring to nought the battles of the heathen! Rejoice, O beacon resplendent with miracles! Rejoice, thou who dost clothe the naked! Rejoice, deliverer of captives! Rejoice, O father Joannicius!

ODE VII

Canon of the Venerable One

Irmos: The divinely wise youths would not worship a created thing rather than the Creator, and, manfully trampling down the threat of the fire, they rejoiced, chanting: O all-hymned Lord God of our fathers, blessed art Thou!

Thou didst make thy heart a dwelling-place of the Trinity, and having built three churches, O Joannicius, by divine grace thou dost pour forth myrrh therein, unto the enlightenment and purification of those who approach thee with faith.

Thy soul, ever illumined by the effulgence of the divine Spirit and rendered wondrous by prophetic foreknowledge in sacred manner, O blessed one, looked upon the counsels of the souls who approached thee with faith.

By thy holy supplications, O blessed one, do thou quickly deliver me from the afflictions of soul and body which beset me, and cause me to chant: O all-hymned God of our fathers, blessed art Thou!

Theotokion: O divinely joyous one who alone gavest birth to the immutable Lord, O pure one, pray thou, that by His right hand He turn toward higher things my mind, which hath been sorely crippled by the griefs of life.

Canon of the Martyrs

Irmos: Once, in Babylon, the children of Abraham trampled the flame of the fire underfoot, crying out in hymns: O God of our fathers, blessed art Thou!

Having stained thy sacred vesture in the dye of thy blood, O blessed Nicander, thou didst render it resplendent, crying: O God of our fathers, blessed art Thou!

Drawing nigh to the fire with unwavering love for the Creator, O blessed ones, ye were not consumed, crying out: O God of our fathers, blessed art Thou!

The flame of the furnace, prepared for your torture, ye transformed into dew through the all-accomplishing Spirit, crying: O God of our fathers, blessed art Thou!

Theotokion: O pure Virgin, ineffably thou gavest birth to the incarnate Word Who delivereth from death those who cry: O God of our fathers, blessed art Thou!

ODE VIII

Canon of the Venerable One

Irmos: The birthgiving of the Theotokos saved the pious children in the furnace, then in figure, but now in deed, and moveth all the world to chant to Thee: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Standing high upon a mountain, like a lamp set upon a lampstand, O venerable one, thou didst illumine the thoughts of all with faith, pointing out most excellently the path of life by word and deed, and leading them to the summit of dispassion by thy divine discourse.

Thou didst converse with the Lord Almighty, Who cleansed thy mind by dispassion, O venerable one; and, taught ineffable things by Him, thou didst give utterance beforehand in prophecy, illumining men's souls, O most blessed one, in that thou art greater than the prophets; wherefore, we, the faithful, praise thee together.

Grievous wounds have afflicted me and divers infirmities vex me. Deliver me from them, I pray thee, O father Joannicius, in that thou hast received from God the grace to heal sufferings and ease the pain of the faithful.

Triadicon: **H**ymning the Father, the Son and the Holy Spirit, the indivisible Trinity, the uncreated Godhead, the one Dominion, Power and Monarchy, with all the hosts on high let us cry out in joy: Holy, Holy, Holy!

Theotokion: **T**hou hast been shown to be more exalted than the angels, having ineffably given flesh unto God. Him do thou entreat, O most immaculate Mistress, that by the exaltation of humility I may become in mind above the carnal passions and may hymn thy great grace.

Canon of the Martyrs

Irmos: **O** almighty Deliverer of all, descending into the midst of the flame for the pious ones, Thou didst bedew them and teach them to chant: **O** all ye works, hymn and bless the Lord!

O Nicander, thou wast an honorable hierarch who entered into the temple on high with thine own blood, not another's, chanting: Bless the Lord, all ye works of the Lord!

Praising the priests of the Lord at the tribunal, and adorned with the blood of martyrdom, the glorious Hermas crieth out: Bless the Lord, all ye works of the Lord!

Having performed holy rites before in sacred manner, ye showed yourselves to be honorable sacrifices and offered yourselves to the Lord as a fragrance of sweet savor, crying out: Bless the Lord, all ye works of the Lord!

Theotokion: **O** Virgin who gavest birth to the Deliverer and Lord, the Abyss of compassion, dry up the abyss of mine evils, for to Him do we cry: Bless the Lord, all ye works of the Lord!

ODE IX.

Canon of the Venerable One

Irmos: **L**et everyone born on earth leap up, enlightened by the Spirit; and let the nature of the incorporeal intelligences keep festival, honoring the sacred feast of the Mother of God, and let it cry aloud: Rejoice, O most blessed Theotokos, thou pure Ever-virgin!

Thou wast strengthened when God made thy mind steadfast to restrain the passions, O father, and thus thou becamest an angel in the flesh and livest forever with the angels in the heavens, standing before the throne of glory, filled with never-waning light.

Thou madest thine abode amid mountains and caves as in heaven, O venerable Joannicius; therefore, the wild beasts were tame before thee who had subdued the passions of thy soul, which are subjugated only with difficulty, and becamest righteous. Wherefore, we honor thee with faith.

Lying in the tomb, thy sacred and holy relics ever drown infirmities and bum up hordes of the demons through the grace of God, O wise Joannicius, and they ever pour forth healings upon all who bless thee with faith.

Drawing nigh unto Christ with greater clarity and purity, O Joannicius, be thou mindful of those who commemorate thee with faith, asking that we be forgiven our sins, delivered from all sickness and given a place in the kingdom of heaven.

Theotokion: **O** pure one who gavest birth to the Light, illumine the eyes of my soul, lest the most heavy darkness of sin come upon me and the depths of despair cover me. Save me and guide me to the haven of the will of God.

Canon of the Martyrs

Irmos: **T**hrough the sickness of disobedience Eve came to dwell under the curse, but through the Offspring of thy pregnancy, O Virgin Theotokos, thou hast caused blessing to blossom forth for the world. Wherefore, we all magnify thee.

Patiently enduring dismemberment and burning with torches on the tree, O wise martyr Nicander, thou didst receive the dew of heaven from the hand of an angel, and by thy life-bearing supplications didst show men to be consumed by fire.

Stripped naked, ye were seen to be an awesome sight; and, bound to irrational beasts, and dragged over the ground by them repeatedly, O athletes, ye were yet shown to be whole; and though put into the fire, ye were not consumed, preserved by the divine Spirit.

Today the sacred metropolitan see of Myra doth celebrate aloud, summoning every city to gladness on this, your memorial, O most praised ones, whereon ye completed your sacred suffering.

Heaven was opened to you, the angels clapped their hands at your ascent, the ranks of the venerable and the righteous rejoiced, and the martyrs leapt for joy. Dwelling with them, O saints, be ye mindful of those who commemorate you.

Theotokion: **W**ith thy light, O most immaculate one who gavest birth to the unapproachable Light, illumine me; drive the clouds from my soul; rescue me from darkness, I pray, and vouchsafe unto me divine salvation, O only all-pure Ever-virgin.

Exapostilarion: Spec. Mel.: "By the Spirit in the sanctuary ...":

The grace of God abounded in the soul of thee who lived like one of the incorporeal ones, O wise Joannicius; wherefore, deliver those who honor thee from the dark clouds of the passions, leading them to the calm harbor and repelling the hordes of the demons.

Theotokion: **T**hrough thee hath the pre-eternal Son truly wrought great things, with the counsel of the Father; for without pain thou gavest birth to Life incorruptible; and, avoiding the pangs of maternity, even after giving birth didst remain a virgin, as thou wast before childbirth.

At the Aposticha, the stichera from the Oktoechos; and, Glory ..., in Tone VI:

Having preserved the image of God intact, and by fasting set thy mind above the pernicious passions, thou didst mightily ascend to the Master in accordance with His likeness; for, manfully constraining thy nature, thou didst strive to subject that which is worse to that which is better, and to enslave the flesh to the spirit. Wherefore, thou hast been revealed as a summit of monastics, a desert-dweller, an instructor of those who run the good race, a most renowned model of the virtues. And now in the heavens thou dost clearly behold the Holy Trinity, reflections having been abolished, O Joannicius our father, and dost pray immediately for those who honor thee with faith and love.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "Having set aside ...":

A sword passed through thy heart, * as Symeon said, * O all-pure Mistress, * when thou didst behold Him Who shone forth from thee * at the ineffable word of the archangel * uplifted upon the Cross, * condemned by the iniquitous, * given vinegar and gall to drink, * His side pierced by a spear, * His hands and feet transfixed by nails; * and, lamenting, thou didst exclaim, * crying out maternally: * "What is this new mystery, * O my Child most sweet?"

AT LITURGY

Troparion of the venerable one, in Tone VIII:

With the streams of thy tears thou didst cultivate the barren desert, and with sighs from the depths of thy soul thou didst bring forth fruit an hundredfold. Thou wast a beacon for the whole world, resplendent in miracles. O Joannicius our father, entreat Christ God, that our souls be saved.

Troparion of the hieromartyr, in Tone IV:

In his suffering, O Lord, Thy martyr Nicander received an imperishable crown from Thee, our God; for, possessed of Thy might, he set at nought the tormenters and crushed the feeble audacity of the demons. By his supplications save Thou our souls.

Kontakion of the venerable one, in Tone VIII:

Thou wast made manifest as a most radiant star, shining forth in the world and bringing light to those in the gloom of the passions. And thou hast been shown to be a most mighty physician. But as thou hast received the grace of healing, grant healing unto those who ask it of thee, that we may chant: Rejoice, O father Joannicius!

Prokimenon, in Tone VII: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

EPISTLE TO THE GALATIANS, §213 [GAL. 5: 22-6: 2]

Brethren: the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections-.and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ.

Alleluia, in Tone VI: Blessed is the man that feareth the Lord; in His commandments shall he greatly rejoice.

Stichos: His seed shall be mighty upon the earth.

GOSPEL ACCORDING TO MATTHEW, §10 [MT. 4: 25-5: 12]

At that time, there followed Jesus great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan. And seeing the multitudes, he went up into a mountain: and when he

was set, his disciples came unto him: and he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

THE 5th DAY OF THE MONTH OF NOVEMBER
THE COMMEMORATION OF THE HOLY MARTYRS GALACTEON AND EPISTEMIS
AT VESPERS

At "Lord, I have cried ...", these stichera, in Tone VIII:

Spec. Mel.: "O all-glorious wonder ...":

Nurtured on the milk of faith, * thou didst attain maturity in Christ, * for the sake of thy many torments and tribulations, O Galacteon, * having become an acceptable sacrifice * and a perfect immolation * through thy voluntary onslaught, O thou who art most rich. * O thy firm and steadfast faith, * whereby thou didst receive God, * O thou who art now deified most perfectly!

Artfully didst thou seek out * the Wellspring of good things most earnestly desired, * and with the splendors thereof * thou didst illumine soul and mind, * O thou who art blessed of God; * and with mighty opposition * thou didst cast down the ancient tyrant of great craft, * much suffering martyr Epistemis, * thou divine adornment of monastics.

The two all-radiant luminaries * of the noetic East * shine forth with grace * and piously illumine all creation * with the transcendent splendors of their sufferings * and the divine flames of healings. * And honoring their most splendid feast, * we glorify Christ * Who illumineth all for their sake.

Glory ...; Now and ever ..., Theotokion, in the same tone & melody:

Rejoice, enlightenment of souls, * forgiveness of sinners, * correction of the negligent! * Rejoice, consolation and joy, * and helper of the sorrowful! * Rejoice, O good one, * thou healing of the souls of the weak! * Rejoice, reconciliation with God and mediatrix, * O pure one who art more holy than all the seraphim!

Stavrotheotokion: **B**eholding Thee nailed to the Cross * and accepting suffering of Thine own will, O Master Jesus, * Thy Virgin Mother cried out; * "Woe is me, O my sweet Child! * How is it that Thou dost unjustly endure wounds, * O Physician Who healest the infirmity of men * and in Thy lovingkindness * deliverest all from corruption?"

Troparion, in Tone IV:

Thy martyrs, O Lord, in their sufferings received imperishable crowns from Thee, our God; for, possessed of Thy might, they cast down the tormenters and set at nought the feeble audacity of the demons. By their prayers do Thou save our souls.

AT MATINS

Both canons from the Oktoechos, and this canon to the holy martyrs, with four troparia, the acrostic whereof is: "It is fitting to hymn the un-conjugal pair of athletes", in Tone VIII:

ODE I

Irmos: Let us chant unto Christ, Who overthrew the tyranny of Pharaoh in the sea, and led Israel across over dry land, for He hath been glorified forever!

Standing with joy before the life-creating Trinity, O most blessed one, illumined with radiant lightning, do thou ask forgiveness for them that celebrate thy holy memory.

Having set thy soul afire with the Holy Spirit, thou didst consume the carnal passions by fasting and didst extinguish the fire of ungodliness with the streams of thy blood.

Having set aside family, wealth and power for the sake of Christ, and taken up thy cross, O venerable one, with the blessed Epistemis, thy spouse, thou didst struggle monastically in a God-pleasing manner.

Theotokion: O all-hymned Theotokos, helper of the sorrowful, salvation and hope of the hopeless: pray thou earnestly that we be delivered from misfortunes.

ODE III

Irmos: O Lord Who with a word established the heavens and founded the earth upon many waters, make me steadfast for the chanting of Thy glorification.

She that gaveth thee birth brought thee forth from her barren womb as the day-star which dispelleth the night of ungodliness.

Held fast by the purity of love, thou didst teach thy spouse to live in virginity with thee; and having suffered lawfully with her, O martyr Galacteon, thou hast been glorified.

Behold a woman who through divine revelation learned all the trials of the torturers before they took place, and cast down the tormenter.

Theotokion: O Maiden who gavest birth to the Life Who hath destroyed all the power of death, make me live who have been slain by harmful passions.

Sedalion, in Tone IV; Spec. Mel.: "Go thou quickly before ...":

Having adorned the visage of thy soul with fasting, thou enlightenest the faithful with the rays of thy sufferings, O blessed Galacteon. Wherefore, piously celebrating thy holy and light-bearing day with faith, we cry out to thee: As thou hast boldness before God, pray that we be saved!

Glory ..., Now and ever ..., Theotokion:

By thy divine birthgiving, O pure one, thou hast renewed the mortal essence of the earthborn which be cometh corrupt in the passions, and thou hast raised up all from death to the life of incorruption. Wherefore, as is meet, we all call thee blessed, O all-glorious Virgin, as thou didst foretell.

Stavrotheotokion: O all-immaculate Virgin Mother of Christ God, a sword passed through thine all-holy soul when thou beheldest thy Son and God crucified of His own will. Him do thou never cease to beseech, O blessed one, that He grant us forgiveness of transgressions.

ODE IV

Irmos: O Word, with divine vision the prophet perceived Thee Who wast to become incarnate of the Theotokos alone, the mountain overshadowed; and with fear he glorified Thy power.

Ye showed yourselves to be reason-endowed sheep manifestly following your Shepherd, the King of all, and ye make merry with the martyrs in the heavenly fold, O crown-bearers.

Ye were shown to be an elect team, plowing the furrow of an honorable and valiant martyrdom; and ye cultivated the grain which is laid up in the granaries of heaven.

Your noses, heads, nails and hands cut off for Christ, O valiant ones, ye uprooted the falsehood of impiety and were shown to be victors.

Theotokion: The tongue of mortals is not worthy to hymn thee fittingly as the Theotokos who hast been shown to be the refuge of Christians, O most immaculate and all-pure one.

ODE V

Irmos: Waking at dawn, we cry to Thee: Save us, O Lord, for Thou art our God, and we know none other than Thee.

Having nurtured thyself on fasting as with milk, O Galacteon, thou didst attain unto the perfect fullness of the suffering of Christ.

Taken up far above to the resting-place of the saints, O Epistemis, thou didst see with cleansed mind.

O venerable martyrs, ye have received a habitation with the martyrs in the highest and have obtained immortal glory.

Theotokion: Thou gavest birth in time to the Timeless One Who becometh man, that He may save man, O all-pure one.

ODE VI

Irmos: Grant me a robe of light, O Thou Who coverest Thyself with light as with a garment, O most merciful Christ our God.

Through the laver of divine enlightenment ye approached them that wed not, being most perfectly baptized by blood afterwards, O athletes.

Having enlightened thy soul with the great harshness of fasting, thou didst show it forth as comely with the light of suffering, O Galacteon.

Having mounted the chariot of your blood, O martyrs, ye reached the way of heaven, wherein ye rest.

Theotokion: Thou gavest birth to the Son Who is equal in honor with the Father, O thou who knewest not wedlock, and in manner past understanding thou feddest the Nurturer of all with milk.

Kontakion, in Tone II: Spec. Mel.: "Seeking the highest ...":

Having struggled splendidly, ye were reckoned among the legions of Christ's martyrs which fought valiantly, O glorious Galacteon, with Epistemis, thine honored spouse, who suffered with thee. Unceasingly entreat the one God in behalf of us all.

ODE VII

Irmos: Blessed art Thou, O God of our fathers, Who by Thine Angel saved the youths from the fire and transformed the thundering furnace into dew!

O Epistemis who was wedded to the Word of God, thou didst smite the unbelievers with blindness who strove to strip thee naked, and didst show them to be children of the light when they repented.

Utterly refusing to sacrifice to inanimate gods, as honorable sacrifices ye offered yourselves to our true God, the Master of souls, O martyrs.

Led into the fire of torment, O wise martyr Galacteon, thou didst quench the flame of ungodliness with torrents of blood, crying out: Blessed art Thou, O Lord God of our fathers!

Theotokion: With all the ranks of heaven on high, in a loud voice we who have been saved by thee call thee blessed, O Maiden Theotokos.

ODE VIII

Irmos: The unoriginate King of glory, before Whom the hosts of heaven tremble, hymn, ye priests; ye people, exalt supremely for all ages!

Being equal in purity and equal in fasting and suffering, O valorous athletes, ye have received equal gifts from God.

Desiring the life of the angels, ye maintained your union with incorruption, and with them ye joyously join chorus as is meet, O passion-bearers of the Lord.

Standing manfully before the tribunal, O martyr, thou didst preach the one true God, and didst destroy the arrogance of polytheism.

Theotokion: **O** ye people, let us hymn the one Mother who after giving birth remained Virgin, as the precious and most exalted throne of the Lord Most High.

ODE IX

Irmos: **The birthgiving of the Ever-virgin, which was revealed to the Lawgiver on the mountain in the fire and the bush, for the salvation of us the faithful, let us magnify with unceasing hymns.**

Thou hast been shown to be a tower of heaven, the foundation of the Church, a pillar of piety, and the confirmation and divine adornment of martyrs and fasters, O divinely wise Galacteon.

Amid the flowers of virginity thou didst bloom like a rose, spreading thy fragrance like a lily in the valleys of martyrdom, O Epistemis, thou virgin martyr of the Lord. Wherefore, together we call thee blessed.

Illumined with the light of the three-Sunned splendor, ye have now passed on thereto, having been shown to be children of the Light. Pray ye, O martyrs, that He grant enlightenment unto them that praise you with faith.

Theotokion: **T**hou art our sword and rampart, O Theotokos! Thou art the help of them that have recourse to thee! We move thee now to prayer, that we may be delivered from our enemies.

THE 6th DAY OF THE MONTH OF NOVEMBER
COMMEMORATION OF OUR FATHER AMONG THE SAINTS, PAUL THE
CONFESSOR, ARCHBISHOP OF CONSTANTINOPLE
AT VESPERS

On "Lord, I have cried ..." , 6 stichera, in Tone IV:

Spec. Mel.: "Thou hast given a sign ...":

The divinely eloquent Paul, * ordaineth thee, O most blessed one, * as his namesake and emulator, * adorned with his character and piety * and his endurance of evil circumstances, * and aflame with his zeal, * O champion of Orthodoxy. * With him thou art now glorified * in the mansions of heaven. (Twice)

With the strong cords of thy dogmas * thou didst strangle the ungodly Arius * and the impious Macedonius; * and with thy right discourse on doctrine * thou didst make multitudes of the Orthodox steadfast, * O hieromartyr and father. * Wherefore, accepting thine all-radiant confession, * He Who loveth mankind * hath shown thee to share in His kingdom. (Twice)

With a splendid wreath of righteousness * hath Christ crowned thee, * O blessed hierarch * who finished thy race * and kept the Faith; * and He hath adorned thy confession, O right wondrous one. * Wherefore, having received a heavenly inheritance, * pray thou to the Savior * in behalf of those who hymn thee. (Twice)

O most blessed Paul, * namesake of confession, * as intercessor for those who fervently praise thee, * deliver us from all misfortune and every sin, * from the tempest of the passions and tyranny, * in that thou art an invincible martyr * and a right acceptable hierarch, O father; * for thou hast acquired boldness * before Christ our God.

Glory ..., the composition of Germanus, in Tone I:

Arroyed in hierarchal vestments, O venerable father, thou didst emulate thy namesake Paul: having endured persecution and tribulations, in thy constant pangs thou didst put to shame the pernicious opinions of Arius; and having suffered for the unoriginate and consubstantial Trinity, thou didst cast down the impious Macedonius, the opponent of the Spirit, and, having made the Orthodox Faith clear to all, thou dwellest with the immaterial angels. With them pray now, that our souls be saved.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "O most lauded martyrs ...":

Beholding Thine unjust slaughter, O Christ, * weeping, the Virgin cried out to Thee: * "O my Child most sweet, * how is it that Thou diest unjustly? * How is it that Thou hangest upon a Tree, * Who hast suspended the whole earth upon the waters? * Leave me not alone, * O greatly merciful Benefactor, * who am thy Mother and handmaiden, I pray!"

At the Aposticha, the stichera from the Oktoechos; and this sticheron, in Tone I:

Stichos: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

O venerable father Paul, invested with virtue by Christ God, strengthened by the Faith thou didst valiantly conquer every horde of demons and barbarians, and didst establish thy flock upon a rock, un-assailed by any heresy. Wherefore, joining chorus with the angels, pray thou to the Savior, that our souls be preserved in peace.

Glory ..., the composition of Byzantius, in Tone II:

Sailing the deep of fasting with the sail of abstinence, thou didst escape the storm of the passions, O venerable one. Wherefore, being the namesake of the divine Paul, thou didst endure persecution and tribulations, maltreated amid the blasphemies of the heretics. Wherefore, thou didst cast down the opinions of Arius, and, vanquishing the heresy of Nestorius, thou hast been shown to be a zealot of the Church of Christ. Him do thou entreat, O blessed hierarch, that our souls be saved.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "When from the Tree ...":

When the unblemished ewe-lamb beheld her Lamb led as a man to the slaughter of His own will, she said, lamenting: "Dost Thou now haste to leave me childless, who gave Thee birth, O Christ? Why hast Thou done this, O Deliverer of all? Yet do I hymn and glorify Thine extreme goodness which passeth understanding and recounting, O Thou Who lovest mankind!"

Troparion, in Tone III:

Through thy confession of the divine Faith the Church hath shown thee to be another Paul, a zealot among her priests; and Abel crieth out to the Lord with thee, as doth the righteous blood of Zachariah. O venerable father, entreat Christ God, that we be given great mercy.

AT MATINS

Both canons from the Oktoechos; and that of the saint, with 6 troparia, the acrostic whereof is: "I most wisely hymn Paul, the teacher of the mysteries ; the composition of Theophanes, in Tone IV:

ODE I

Irmos: I will open my mouth, and with the Spirit will it be filled; and I will utter discourse unto the Queen and Mother, and shall be seen, keeping splendid festival; and, rejoicing, I will hymn her wonders.

We proclaim thee, O Paul, to be the confirmation of the Faith, a teacher of the Church, an unshaken pillar of confession, a greatly luminous lamp of grace and the mouth of the fiery Spirit.

Paul the most great, the sun of the whole world, setteth thee, a second Paul, forth as a fire mightily consuming heresies and as a scythe which cutteth down ungodliness.

Thou didst contend lawfully, O divinely eloquent one, bearing the brunt of the divine battle of preaching; and as a faithful hierarch thou didst strangle the vain-minded Arius like a wild beast with the cords of thy dogmas.

Theotokion: Come ye, let us hymn the all-pure Mary, who alone hath adorned the human race, gaveth birth to God incarnate, and hath remained a virgin intact.

ODE III

Irmos: O Theotokos, thou living and abundant fountain, in thy divine glory establish those who hymn thee, who have spiritually joined themselves into a choir, and vouchsafe unto them crowns of glory.

Adopted through divine grace, O Paul, thou didst not assume the nature of the only-begotten Son to be a created being, following the dogmas of the God-bearing Paul.

With thy mouth, heart and tongue thou didst preach the wisdom and power of God, the hypostatic Word, O divinely wise and venerable Paul, denouncing the impious Arius.

O most wise one, thou didst preach God Who in essence is all-creating and omnipotent, through the righteous judgment of the transcendent authority of the Holy Spirit of God, whereby we are deified.

Theotokion: The Word of the unoriginate Father Who is beyond any beginning, hath now received a beginning, incarnate, from thee, O pure one; and He hath come under time Who transcendeth all time.

Sedalion, in Tone III:

Holding fast to the dogma, thou didst reject ungodly words, O divinely wise Paul, putting Arius to shame; for thou didst preach the Son as of one essence with the Father, making the faithful steadfast. O venerable Father, entreat Christ God, that we be granted great mercy.

Glory ..., Now & ever ..., Spec. Mel.: "Of the Wisdom ...":

As the namesake and emulator of the chosen vessel, O father, thou didst endure tribulations and persecution for the Faith; and like him, thou didst also go to Rome, everywhere preaching that all the Persons of the Trinity receive equal adoration. Wherefore, having reached the end of thy course in Armenia, thou didst receive from the Lord a crown, as is meet, putting to shame Macedonius and the ungodly Arius. Therefore, entreat Christ God, that He grant remission of sins unto those who with love celebrate thy holy memory.

Now & ever ..., Theotokion:

All of us, the generation of men and angels, bless thee as the Virgin who, alone among women, gavest birth without seed to God in the flesh; for the Fire of the Godhead dwelt within thee, and thou didst nourish the Creator and Lord with milk as a babe. Wherefore, we, the generation of angels and men, glorify thine all-holy birthgiving as is meet and together cry out to thee: Entreat Christ God, that He grant remission of offenses unto those who with faith worship thine all-holy birthgiving.

Stavrotheotokion: **T**he ewe-lamb, beholding the Lamb, Shepherd and Deliverer upon the Cross, exclaimed, weeping, and bitterly lamenting, cried out: "The world rejoiceth, receiving deliverance through Thee, but my womb doth burn, beholding Thy crucifixion, which Thou endurest in the lovingkindness of Thy mercy. O long-suffering Lord, abyss and inexhaustible well-spring of mercy, have pity and grant remission of offenses unto those who with faith hymn Thy divine sufferings

ODE IV

Irmos: **T**he Prophet Habbakuk, perceiving the unfathomable counsel of God, the incarnation of Thee, the Most High, from the Virgin, cried aloud: **Glory to Thy power, O Lord!**

With His life-bearing right hand the Creator hath set upon thy head the crown of confession as a most precious honor, in that thou wast victorious, O divinely manifest and blessed Paul.

In that thou didst struggle beforehand for the sake of the dogmas of piety, O most wise one, thou hast received rewards, having now attained unto the Tree of life, O divinely manifest, blessed and wondrous Paul.

As a splendid struggler and champion of the truth, O most honored Paul, thou hast been vouchsafed to join chorus in the land of heaven, where the feet of the meek do dance.

Theotokion: Desiring to save humanity, O Savior, as the Son, visibly consubstantial with the Father, thou wast incarnate of the Virgin in a form consubstantial with us.

ODE V

Irmos: All things are in awe of thy divine glory; for thou, O Virgin who knewest not wedlock, didst contain within thy womb Him Who is God over all, and gavest birth to the timeless Son, granting peace to all who hymn thee.

Thou didst bring the pasturage and corruption of heresy to an end, O divinely wise father, applying a most excellent remedy: thy splendid confession of thy dogmas, which is pure beyond understanding, and thy divine zeal.

The grace of the Holy Spirit was poured forth in abundance in thy lips, O most blessed one, truly finding thee to be a mighty and all-excellent champion of Orthodoxy for the faithful. Wherefore, thou hast illumined the councils of the godly.

Thou didst smite the blasphemy of Arius and Macedonius with the sling of thy divinely inspired dogmas and doctrines, O Paul, as David did to the Philistine, and, having first strangled them, thou didst cast them down utterly.

Theotokion: The timeless and unoriginate Word hath now come under time, receiving animate and noetic flesh from thee, O pure Virgin who knewest not wedlock, granting peace to all who hymn thee.

ODE VI

Irmos: I have fallen into the depths of the sea, and the tempest of many sins hath engulfed me. But as God raise up my life from the abyss, O greatly Merciful One.

Arius, who uttered blasphemy against the highest and belittled the Son and Word of God as a creature, hath been damned, anathematized by thee, O divinely wise one.

The mindless, foolish and ungodly Macedonius, who rejected the Spirit of God, O father, hath been cast down by thy mighty opposition, O divinely manifest one.

The creeping serpent who raised up a horde of heresies is slain by thy vivifying words, O most blessed hierarch of God, most sacred and divinely eloquent one.

Theotokion: O Virgin Mother of God, we hymn thy birth giving and undefiled purity, which transcend nature; for in thee did virginity and an incorrupt birthgiving wondrously meet.

Kontakion, in Tone II: Spec. Mel.: "Seeking the highest ...":

O Paul, who shone forth upon the earth like a star of heavenly splendor, thou dost now enlighten the universal Church for which thou didst suffer, laying down thy life. And like that of Zachariah and Abel thy blood crieth out to the Lord.

Ikos: Thou didst receive thy name from on high, and thy birth from the earth below, O Paul; and ripe as a comely garden, thou didst blossom forth like a garden in fasting, perfuming all with the sweet scent of the labor of thy manifold struggles, thy sweat, imprisonment, starvation, thirst and all thy tribulations. Therein thou didst successfully pass on, adorned with a wreath of victory, for thy blood crieth out to the Lord.

ODE VII

Irmos: The divinely wise children would not worship a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoiced, chanting: O all-hymned Lord and God of our fathers, blessed art Thou!

Thou hast passed over to the tabernacles of heaven, O divinely wise and venerable one, and, drawing nigh unto God, deified by communing with Him, thou hast become divine, chanting: O all-hymned Lord and God of our fathers, blessed art Thou!

Made wise by thy words, O most lauded Paul, we learn to worship the indivisible and inseparable Godhead in three Suns, and to the Trinity do we chant: O all-hymned Lord and God of our fathers, blessed art Thou!

Having purified thy most sacred, divine and God-pleasing confession like gold, with gladness thou didst offer thyself to God as a right acceptable sacrifice, O venerable one, emulating the suffering of our Savior.

Theotokion: Thou hast been shown to be the only mediatrix of divine deliverance for all men, having given birth to the Deliverer of all, O most immaculate one. To Him do we all chant: O all-hymned Lord and God of our fathers, blessed art Thou!

ODE VIII

Irmos: The birthgiving of the Theotokos saved the pious youths in the furnace-then in figure, but now in deed-and moveth all the universe to chant to Thee: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Springs of thy dogmas gush forth and water the whole Church, O father; and with thy precious blood thou hast hallowed all who follow thee in the Orthodox Faith and cry out: Hymn the Lord and exalt Him supremely for all ages!

Having thrust aside the threefold waves of life thou hast now anchored in the calm harbor; for thou didst have the Lord; Who createth all things with His hand, as thy helmsman, steering the passage, O most lauded Paul, Him do we exalt supremely for all ages.

Dwelling within thee, the thrice radiant light of the all-divine Trinity hath shown thee to be a secondary luminary which illumineth the council of the Orthodox and darkeneth the horde of the heretics, O father, who dost chant: Hymn the Lord and exalt Him supremely for all ages!

Theotokion: **F**ollowing the words of the prophets, O Virgin, we proclaim thee to be the Theotokos; for thou gavest birth to the Child named Emmanuel, Who is more ancient than all things. To Him do we now cry out: Hymn the Lord, ye works, and exalt Him supremely for all ages!

ODE IX

Irmos: **L**et every earthborn man leap up, enlightened by the Spirit; and let the nature of the incorporeal intelligences keep festival, honoring the sacred feast of the Mother of God, and let them cry aloud: Rejoice, O most blessed Theotokos, pure Ever-virgin!

My whole self do I offer to thy godly protection, O divinely eloquent one, for, having received from Christ, as a hieromartyr, the authority to loose transgressions, save me by thy supplications and illumine me with divine light, cutting away the bonds of mine offenses.

Thou hast been shown to be a new Paul aflame with zeal, O most excellent father Paul, in that thou hast now heard ineffable words in paradise; for thou sharest his character, having shared also his name, and receivest a most magnificent crown in the kingdom of Christ.

Thou hast been shown to be a temple, a denouncer of every heresy and a godly champion of Orthodoxy, O most glorious hieromartyr Paul, manifestly illumined with rays of grace and filled with the light of the uncreated Trinity.

Theotokion: **C**lad in flesh He received from thee, O most immaculate one, the Word dwelt, incarnate, in the world, in that He is compassionate; and suffering no diminution, in that before He was incorporeal, with His divine power He cast down the one who from of old hath tormented all.

Exapostilarion: Spec. Mel.: "By the Spirit in the holy place ...":

Set afire with zeal by thine ardent heart, thou wast shown to be a spiritual champion of grace and didst cut down the assembly of the heretics with the sword of thy words, O holy hierarch; and, having finished thy race, thou hast earned a place with the multitude of the martyrs.

Theotokion: **T**hou wast an all-immaculate Bride and a most honored temple of an ineffable pregnancy, O Theotokos; for the pre-eternal Light made His abode within thee, and thou gavest birth to the Word of God. Hymning thy birthgiving, O most immaculate Maiden, we magnify thee as is meet.

Aposticha stichera from the Oktoechos; and Glory ..., in Tone VII:

Thou didst penetrate to the depths of the Spirit, living on earth like one of the incorporeal ones; and from thence thou didst draw forth a wealth of divine knowledge and hast enriched men by thine Orthodox teachings, O venerable father.

Now & ever ..., Theotokion, or this Stavrotheotokion:

The ewe-lamb, the Virgin, seeing her Lamb stretched out upon the Tree between two thieves, cried out: "Woe is me, my sweet Child! What is this strange and all-glorious mystery that I see? How hath the iniquitous assembly nailed Thee to the Cross and given Thee vinegar to drink, Who hast fed men with manna?"

AT LITURGY

On the Beatitudes: 8 troparia: 4 from the Oktoechos, and 4 from Ode III of the saint's canon.

Adopted through divine grace, O Paul, thou didst not assume the nature of the only-begotten Son to be a created being, following the dogmas of the God-bearing Paul.

With thy mouth, heart and tongue thou didst preach the wisdom and power of God, the hypostatic Word, O divinely wise and venerable Paul, denouncing the impious Arius.

O most wise one, thou didst preach God Who in essence is all-creating and omnipotent, through the righteous judgment of the transcendent authority of the Holy Spirit of God, whereby we are deified.

Theotokion: **T**he Word of the unoriginate Father Who is beyond any beginning, hath now received a beginning, incarnate, from thee, O pure one; and He hath come under time Who transcendeth all time.

Troparion, in Tone III:

Through thy confession of the divine Faith the Church hath shown thee to be another Paul, a zealot among her priests; and Abel crieth out to the Lord with thee, as doth the righteous blood of Zachariah. O venerable father, entreat Christ God, that we be given great mercy.

Kontakion, in Tone II:

O Paul, who shone forth upon the earth like a star of heavenly splendor, thou dost now enlighten the universal Church for which thou didst suffer, laying down thy life. And like that of Zachariah and Abel thy blood crieth out to the Lord.

Prokimenon, in Tone VII: The saints shall boast in glory, and they shall rejoice upon their beds.

Stichos: Sing unto the Lord a new song; His praise is in the church of the saints.

EPISTLE TO THE HEBREWS, § 318, [HEB. 8: 3-6]

For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

Alleluia, in Tone II: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

Stichos: For the Lord hath elected Sion, He hath chosen her to be a habitation for Himself.

GOSPEL ACCORDING TO LUKE, §64 [LK. 12: 8-12]

The Lord said: Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: But he that denieth me before men shall be denied before the angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: For the Holy Spirit shall teach you in the same hour what ye ought to say.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

THE 7th DAY OF THE MONTH OF NOVEMBER
COMMEMORATION OF THE 33 MARTYRS IN MELITENE
COMMEMORATION OF OUR VENERABLE FATHER LAZARUS THE
WONDERWORKER, WHO STRUGGLED IN ASCETICISM ON MOUNT GALESIIUS
AT VESPERS

At "Lord, I have cried ...", 6 stichera: 3 for the martyrs, in Tone IV:

Spec. Mel.: "As one valiant among the martyrs ...":

As is meet, O right glorious ones, ye were truly shown to be * a divinely assembled regiment, * a sacred army, * a godly company, a holy nation, * a legion of martyrs inspired by God, * a comely gathering, * an unbreakable alliance, * inhabitants of the city on high. * Wherefore, ye are called blessed, as is fitting.

Assembling together, * let us all honor Nicander and Hesychius, * Athanasius and Mamas, * the divine Barachius and Callinicus, * Theogenes and Nikon, * Longinus and Theodore, * Valerius and Xanthius, * Theodulus, Callimachus and Eugene, * the godly Theodochus and Ostrychius.

Together let us hymn with faith * the true witnesses: * the valiant Hieron, * the glorious Epiphanius, Maximian and Ducitius, * Claudian and Theophilus, * and the godly Gigantius, * Dorotheus and Theodotus, * Castrycius, Anicetas and Themelius, * as well as Eutychius.

And 3 stichera for the venerable one, in Tone VI:

Spec. Mel.: "Having set all aside ...":

Having set aside all the folly of the passions * and made thy flesh subject to thy spirit, * thou didst become a rule of virtue, * the confirmation of monastics, * a model for fasters, * the adornment of the venerable. * And now thou dost behold * the ineffable beauty of thy Creator, * ever nurtured by the Spirit * on the beauties of heaven. * Wherefore, having assembled, * we celebrate thine honored and most festive memory * in hymns, with sweet songs.

Thou didst cut off * all the heavy burden of matter * and the greatly tumultuous turbulence of the flesh, * and, controlling thy breathing, O wise one, * thou didst remain unaffected by the passions, * strong as a pillar, * through spiritual breastplates * and valorous mind. * And now thou hast truly received * the divine vision and splendor * and hast taken thy place * before Him Whom thou didst desire, * delighting in His never-ending radiance, * deified by thy posture.

Loving the light, * like Elijah * and John the luminary, * thou didst observe stillness in the mountains and arid deserts, * ever learning divine ascent * and excelling in the way of the virtues. * Wherefore, thou hast attained thine ultimate desire, O all-wise one, * and, rejoicing, dost stand * before the thrice-radiant light of the Trinity; * and receiving divine splendor * directly therefrom, * thou prayest with boldness * in behalf of our souls.

Glory ..., in Tone V:

O venerable father, thou gavest neither sleep to thine eyes, nor slumber to thine eyelids, until thou didst free thy soul and body from the passions and didst prepare thyself to be a dwelling-place of the Spirit; and Christ, coming with the Father, made His abode within thee. As thou art a favorite of the consubstantial Trinity, O great preacher Lazarus our father, pray thou in behalf of our souls.

Now & ever ..., Theotokion, or this Stavrotheotokion: Spec. Mel.: "Rejoice ...":

The ewe-lamb, beholding her Lamb hastening to the slaughter, followed quickly, crying out to Him these things: "Whither goest Thou, O Jesus, my child most sweet? Wherefore, O Long-suffering One, dost Thou run this rapid course so straight? O sinless Jesus, greatly Desired One, most merciful Lord: grant speech unto me, Thy handmaid. O my compassionate Son most beloved, pass me not by in silence who gave birth to Thee in strange manner. O most compassionate God, grant great mercy unto the world!"

Aposticha from the Oktoechos. Glory ..., in Tone VI:

O venerable father, the sound of thy corrections hath gone forth into all the earth; wherefore, thou hast found the reward for thy labors in the heavens, hast destroyed legions of demons, attained unto the ranks of the angels and blamelessly emulated their life. As thou hast boldness before Christ, entreat peace for our souls.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "On the third day ...":

The Virgin, Thy pure Mother, beholding the most iniquitous men who unjustly nailed Thee to the Tree, O Savior, was wounded in her womb as Symeon foretold.

Troparion of the martyrs, in Tone IV:

In their sufferings, O Lord, Thy martyrs received imperishable crowns from Thee, our God; for, possessed of Thy might, they cast down the tormenters and destroyed the feeble audacity of the demons. By their supplications save Thou our souls.

Glory ..., Troparion of the venerable one, in Tone VIII:

With prayerful vigils and outpourings of tears didst thou water thy pillar, and with sighs from the depths of thy soul thou didst bring forth fruit a hundredfold, and wast a shepherd, granting the petitions of all. O Lazarus our father, entreat Christ God, that our souls be saved.

AT MATINS

One canon from the Oktoechos, and two for the saints.

ODE I

Canon of the martyrs, the acrostic whereof is:

"I offer this praise to the wise martyrs", in Tone VIII:

Irmos: Having traversed the water as though it were dry land and escaped the evil of Egypt, the Israelite cried aloud: Let us chant unto our Deliverer and God!

Having joined the divine hosts of heaven, O right victorious martyrs, ask cleansing for all who praise your luminous memory.

Desiring to tread the path of martyrdom with splendor, ye mightily endured all the threefold waves of torture, strengthened by the Holy Spirit.

Ye were shown to be luminaries upon the earth, dispelling the darkness of polytheism, O divine athletes. Wherefore, ye have received the never-waning light.

Theotokion: He Who createth all thing by His gesture and hath crowned the athletes who likewise trampled down the foe, is incarnate of thee ineffably, O pure Mother.

Canon of the Venerable Lazarus, the acrostic whereof is:

"I chant entreaty unto thee after God, O thrice-blessed one", in Tone II:

Irmos: Come, ye people, let us chant a song to Christ God Who divided the sea and guided the people whom He had led forth from the bondage of Egypt, for He hath been glorified!

Come, ye faithful, and, rejoicing with faith and godly spirit, let us praise the divine Lazarus, crying out to Him: O blessed one, deliver us from misfortunes by thy supplications.

Thee, who did not so desire, did God cause to return again to thy native land; wherefore, by thy supplications save me who ever pursue the passions.

The radiant and divinely bestowed love which shone forth richly in thee, a God-bearer, caused thee to lay down thy life zealously for thy neighbor.

Theotokion: From all wrath and tribulations do thou save us who bow down before thy holy image and confess thee with faith to be the Theotokos, O most immaculate Theotokos.

ODE III

Canon of the Martyrs

Irmos: O Lord, Fashioner of the vault of heaven and Creator of the Church: establish me in Thy love, O summit of desire, confirmation of the faithful, Who alone lovest mankind.

With thy sacred precepts, O glorious and divinely blessed Hieron, thou didst train the sacred martyrs for the divine contest and didst most gloriously cause them to regard not the torments.

Crushed by a tree, O holy ones, ye emulated the precious suffering of the all-good Master and with the grace of the Almighty crushed the pernicious deceivers.

Setting your hope upon the Lord of all, O martyrs who behold God, ye were in no wise moved from your great stand, but in lawful manner accomplished the divine course with upright character.

Theotokion: **R**ejoice, O pure Mistress, Maiden of many names, who gavest birth unto the infinite Word Who became circumscribed by the flesh, Whom confessing the choir of the martyrs suffereth most mightily.

Canon of the Venerable One

Irmos: **E**stablish us within Thee, O Christ, who cry aloud: **T**hou art my strength, O Lord, my refuge and confirmation!

Fortified by divine strength, O wise one, thou wast delivered from savage beasts. Wherefore, entreat Christ, that He deliver from noetic beasts those who hymn thee.

Strengthened by the power of Christ, O venerable one, thou didst manfully endure the hunger, privation and oppressiveness of the desert in the hope of ineffable sweetness.

Protected by divine grace, O most blessed one, thou didst escape the assaults of the hostile spawn of Hagar, saved for the benefit of many.

Theotokion: **T**hou gavest birth to the Master of all, O pure Virgin, in manner ineffable and past describing. Him do thou entreat, O most hymned one, that He rescue those who hymn thee from the dominion of the passions.

Kontakion of the venerable one, in Tone IV: Spec. Mel.: "Thou hast appeared ...":

With gladness the Church of Christ doth glorify thee in psalms as a luminary most great. Wherefore, cease thou never to beseech Christ, that He grant forgiveness of transgressions unto all.

Sedalion, in Tone IV: Spec. Mel.: "Joseph marveled ...":

Having shown mighty courage, O wise ones, ye foiled the most malicious snares of the enemy, preaching Christ at the tribunal. Wherefore, when ye were beheaded, ye were crowned by the right hand of God, O thirty three blessed inhabitants of Melitene. O honorable martyrs, be ye mindful of us who honor you with faith.

Glory ..., Sedalion of the venerable one, in Tone III:

Spec. Mel.: "Of the divine Faith ...":

Thy heart, O venerable one, possessed of divine intelligence, exchanged earthly things for things divine and lasting; and thou joinest chorus with the angels, delighting in immaterial light and rejoicing unceasingly. Wherefore, O venerable one, entreat Christ God, that He grant us great mercy.

Now & ever ..., Theotokion:

Thou wast the divine tabernacle of the Word, O thou who alone art the all-pure Virgin Mother, who dost surpass the angels in purity. With the divine waters of thy prayers, O pure one, cleanse me who above all others am dust and have defiled myself with carnal transgressions; and grant me great mercy.

Stavrotheotokion: **T**he unblemished ewe-lamb of the Word, the incorrupt Virgin Mother, beholding the One Who sprang forth from her without pain hanging upon the Cross, cried out, lamenting maternally: "Woe is me, O my Child! How is it that Thou sufferest willingly, desiring to deliver man from the dishonor of the passions?"

ODE IV

Canon of the Martyrs

Irmos: **T**hou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the prophet Habbakuk I cry to Thee: **G**lory to Thy power, O Thou Who lovest mankind!

With the rays of divine struggles, O ye who are most rich, ye most gloriously enlighten all the ends of the universe and drive away the darkness of the invisible foe. Wherefore, with pious mind we celebrate your radiant and divine solemnity.

Having completed the contest, having given your own blood for Him Who suffered and shed His divine blood willingly on the Cross for our salvation, O ye who are of one mind, ye have all been vouchsafed equal honor. Wherefore, we call you blessed.

Now let us praise the wise martyrs Theogenes and Mamas, Hieron, Claudian, Nikon and Nicander, Longinus and Hesychius, Barachius, the great Callinicus and the godly Xanthius, Theophilus and Valerius.

Most wisely hastening to the struggle, O right glorious ones, ye found the divine grace of the Deliverer which accomplisheth all things, and ye right wisely endured all manner of tortures, chanting unto Christ with thanksgiving: **G**lory to Thy power, O Thou Who lovest mankind!

Theotokion: The shadows of the law and the visions of the prophets proclaimed thee of old to be the Mother of the Deliverer; and, beholding thee, O most immaculate one, we now chant unto thee together, O glory of passion-bearers and might of the holy martyrs.

Canon of the Venerable One

Irmos: I hymn Thee, O Lord, for I have heard report of Thee and I was afraid; for Thou comest to me, seeking me who have strayed. Wherefore, I glorify Thy great condescension towards me, O greatly Merciful One.

As thou didst avoid all transitory things, passionate attachments and love, O venerable one, having ever set all thy hope on God, that which thou acquired did the hands of the poor receive.

Turning aside the malice of the demons through the onslaughts of wild beasts, O venerable and blessed one, thou didst remain in no wise touched thereby, protected by the grace of God Who doth ever aid thee in all things.

Seeing thy love and gratitude towards God, a venerable one, the most wicked one sought to weaken thy strength. Wherefore, he set dogs upon thee; but his wiles were shown to be in Vain.

Theotokion: I hymn thee, O Mistress Theotokos, and cry out to thee: Preserving me, sanctify me by thy supplication, and guide me to salvation who have fallen through many sins and am beset by the assaults of the demons.

ODE V

Canon of the Martyrs

Irmos: Wherefore hast Thou thrust me from Thy countenance, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me and guide my steps to the light of Thy commandments, I pray.

Let us praise the wise athletes who manfully completed the course, honoring Maximian and the godly Eugene, Theodore and Ducitius, Callimachus, Theodulus and Dorotheus.

The valiant warriors who were voluntarily slain and crushed have inherited everlasting immortality, and join chorus now in the spaciousness of paradise, having received blessed hope.

Having spurned the slumber of indifference, O most lauded ones, with godly vigilance ye raced each other during your contest, the course of the divine faith of martyrdom, and ye have now arrived at the refuge of heaven.

Theotokion: O most lauded Mistress who hast loosed the bonds of Hades by thy divine birthgiving: loose me who am bound with the bonds of transgressions, I pray thee, and set my feet upon the paths that lead to life.

Canon of the Venerable One

Irmos: O Lord, Bestower of light and Creator of the ages: guide us in the light of Thy commandments, for we know none other God than Thee.

The evil one, hoping to cast down the steadfastness of thy soul and the firmness of thy resolve, O venerable one, transformed himself into a dog, and thus came to try thee.

In great dearth of confusion the enemy departed, O blessed one, seeing thee in nowise affected, who moreover bore want with thanksgiving.

Ever bearing the Cross in thy hands like a staff of power, O venerable one, thou didst grind down all the activity of the enemy's wiles like dust.

Theotokion: Save me from every assault of enemies visible and invisible, a all-hymned Mother of God, thou hope of the despairing and intercessor of the faithful.

ODE VI

Canon of the Martyrs

Irmos: Cleanse me, O Savior, for many are my transgressions; and lead me up from the abyss of evils, I pray, for to Thee have I cried, and Thou hast hearkened unto me, a God of my salvation.

In hymns let us bless the athletes Theodotus and Hilarion, the wise Gigantius and Athanasius, and the divine Eutychius and Epiphanius.

With faith let the valiant martyrs of Christ be blessed: Hieron and Diodotus, the wise Castrycius and the godly Ostrychius, the great Themelius and Amonitus.

Having drowned the invisible Pharaoh and all his army in the outpouring of your blood, O right victorious martyrs, ye reached the heavens and have adorned the Church of the firstborn.

Theotokion: The weaponry of the enemy was rendered useless, O Theotokos, from the moment when Christ, to Whom thou gavest birth, was pierced by the spear, edifying with blood and water those who have become worn out.

Canon of the Venerable One

Irmos: From the whale did Jonah cry unto the Lord: Lead me up from the depths of Hades, I pray; that with a voice of praise and the spirit of truth I may sacrifice to Thee as my Deliverer!

Desiring to show thy heart to be a temple for God, O venerable one, thou didst go about the churches of the saints, from whom thou didst abundantly receive the grace of the Holy Spirit as confirmation for many.

Thy native land received thee back as a priceless treasure through the judgment of God, O divinely wise one. Wherefore, make me, who am a stranger to the homeland of Eden, to be an heir thereto, O venerable one.

The church of the virgin-martyr Marina first received thee as a tenant, and therein thou didst shine forth like a never-waning star, shedding light upon those who sleep in the darkness of ignorance, O venerable one.

Theotokion: **O** all-immaculate Virgin, entreat thy Son and Lord in behalf of thy servants who ever venerate the precious image of thy countenance 'with faith; for thou art able so to do.

Kontakion of the martyrs, in Tone VIII:

Spec. Mel.: "As first-fruits ...":

The radiant choir of martyrs, the luminous company, descending to us noetically, hath illumined the Church today with wondrous rays. Wherefore, celebrating their honored memory, we ask of Thee, O our Savior: through their supplications deliver us from misfortunes, that we may chant unto Thee: Alleluia!

ODE VII

Canon of the Martyrs

Irmos: **The children who went down from Judea in Babylon once trod down the flame of the furnace by their faith in the Trinity, saying: O God of our fathers, blessed art Thou!**

Seeing thy precious hand severed for the truth, O glorious Hieron, thou didst cry out hymns of thanksgiving unto Him Who seeth all things, chanting: O God of our fathers, blessed art Thou!

With great sense wast thou the model for thy fellow sufferers, O glorious Hieron, and with them thou hast received a portion in the kingdom on high, chanting: O God of our fathers, blessed art Thou!

As valiant warriors of the eternal King, with the sword of your courage ye destroyed the legions of the deceiver, chanting: O God of our fathers, blessed art Thou!

Theotokion: **A**s thou gavest birth to the Physician, O pure Virgin, heal thou the sufferings of my heart and deliver me from everlasting torment who cry out in hymns: O God of our fathers, blessed art Thou!

Canon of the Venerable One

Irmos: **O**f old, the youthful lovers of wisdom were shown to be orators; for, theologizing from the depths of their souls which were pleasing to God, they chanted with their lips: O most divine God of our fathers, blessed art Thou!

Thou didst prepare an abundant feast, replete with thy goodly divine virtues; and nurturing all therewith, thou didst teach them to chant: O God of our fathers, blessed art Thou!

Following the words of thine all-wise teachings, and having with true zeal set aside the love of all transitory things, men chose to dwell with thee as something good, O most blessed one.

Having acquired the manner of thy life from the wondrous Symeon, thou didst stand unsheltered upon thy pillar, firm as stone, crying out in gladness: O most divine God of our fathers, blessed art Thou!

Theotokion: Save me from the snares of the enemy by thy mediation, O pure one, and to the ultimate love of thy good Son bind me who am ever driven away from Him by wicked pleasures.

ODE VIII

Canon of the Martyrs

Irmos: As vanquishers of the tyrant and the flame by Thy grace, taking exceeding care to keep Thy commandments, the children cried out: Bless the Lord, all ye works of the Lord!

Having died to the world, ye inherit the life to come and pour forth the grace of healing upon those who chant: Bless the Lord, all ye works of the Lord; exalt Him supremely forever!

Shown by the beams of your sufferings to be splendid luminaries, ye illumine the world, O martyrs and passion-bearers, crying out: Bless the Lord, all ye works of the Lord, and exalt Him supremely forever!

Cast into prison, O truly divine preservers of the truth, your flesh scourged pitilessly with leather thongs, O blessed ones, ye in no wise strayed from the straight path. Wherefore, ye have received crowns of victory.

Theotokion: As one holier than the angels, O pure one, thou didst receive the God of all Who resteth in the saints. Wherefore, all of us, the faithful, hymn and glorify thee for all ages.

Canon of the Venerable One

Irmos: God, Who descended into the fiery furnace for the Hebrew children and transformed the flame into dew, hymn ye as Lord, O ye works, and exalt Him supremely for all ages!

Truly studying the struggles and feats of the fathers who fasted before thee, O father, thou didst strive to show thyself their successor; and thou didst not only do so, but even surpassed them.

Thou didst fulfill the supplication wherewith thou didst entreat God of old, O thrice-blessed one, offering thy bread unto all and saying: O Lord of glory, Thine own of Thine own do we offer unto Thee for all ages!

Directing those with thee toward the divine path by word and deed, O father, and being thyself directed thereto far more than they, thou didst perform miracles for them; for God increased the harvest through thy supplications.

Theotokion: **L**et heaven rejoice! Let the earth and men be glad! For the Virgin Mary hath ineffably given birth unto the Creator of all, to Whom we chant: We exalt Thee supremely, O Christ, forever!

ODE IX

Canon of the Martyrs

Irmos: **H**eaven is stricken with awe, and the ends of the earth are amazed that God hath appeared to men in the flesh, and that thy womb hath become more spacious than the heavens. Wherefore, the legions of men and angels magnify thee as the Theotokos.

Strengthened by divine power, O all-wondrous Hieron, with strength of mind thou wast able to vanquish the greatly devious one, and thou didst lead to Christ an assembly of athletes by thy teachings, with whom we ever bless thee with faith.

Ye were shown to be an honorable army assembled in Christ, O ye of great renown; and ye opposed the powers of the prince of this world. And having vanquished them with the sword of the divine faith, in gladness ye received crowns from the hand of the Author of life.

Rise up, O Melitene, bringing to the Almighty a goodly assembly of honored martyrs, whose city is on high, since they have completed the sacred race! And with all cities ever bless them with faith.

O Christ, Thou never-setting Sun: through the supplications of Thy glorious martyrs illumine the rays of splendor and sanctify those who celebrate their radiant and divine martyrdom, and, as Thou art God, vouchsafe us to share in the kingdom on high.

Theotokion: **I** tremble before Thy coming judgment, O only King, and am afraid lest I be cast into suffering and torment. But cleanse me of all defilement of sin through the supplications of Thine all-pure Mother, in that Thou lovest mankind.

Canon of the Venerable One

Irmos: O ye faithful, let us with hymns magnify in oneness of mind the Word of God, Who from God came in His ineffable wisdom to renew Adam who had grievously fallen into corruption, and Who was ineffably incarnate for our sake of the holy Virgin.

Woe is me! I have led a life of sloth and fear the dread judgment! Yet, O Lord Who lovest mankind, at the entreaty of Lazarus send me torrents of tears, that I may thereby wash away the filth of my transgressions.

Possessed of a calm soul, O father, thou didst likewise have a suitably meek countenance, O wise one, wholly manifest as consoling to all, and watering men's souls with streams of thy words. Beseech Christ that He grant this tranquility also unto us.

Desiring to reveal the most manifest and divine virtue plainly to all, O venerable father, God caused thee to approach the wild mountain, from whence thou didst illumine the whole world, readily emitting rays of life.

Theotokion: Show forth thy Son, to Whom thou gavest birth without seed, as a merciful Judge when He shall seat Himself upon the holy throne, as it is written, to judge all mortals for the wicked things they committed during their life, O Maiden.

Exapostilarion: Spec. Mel.: "Hearken, ye women ...":

Protected by the sword of Thy precious Cross, O Word, Thine athletes mightily vanquished the adverse powers and put the tyrant to shame. They suffered for Thee, and reign together with Thee, O my Christ, King of all.

Glory ..., Exapostilarion of the venerable one:

Spec. Mel.: "The heaven with stars ...":

Let us all praise with hymns the ever-memorable Lazarus, the God-bearer and emulator of the Master, who with the power of God destroyed the savagery of the demons.

Now & ever ..., Theotokion:

Thee did Daniel describe beforehand as the unquarried mountain from whence the precious Stone was cut, which crushed the temples of the idols, O Mary Theotokos.

AT LITURGY

Troparion of the martyrs, in Tone IV:

In their sufferings, O Lord, Thy martyrs received imperishable crowns from Thee, our God; for, possessed of Thy might, they cast down the tormenters and destroyed the feeble audacity of the demons. By their supplications save Thou our souls.

Troparion of the venerable one, in Tone VIII:

With prayerful vigils and outpourings of tears didst thou water thy pillar, and with sighs from the depths of thy soul thou didst bring forth fruit a hundredfold, and wast a shepherd, granting the petitions of all. O Lazarus our father, entreat Christ God, that our souls be saved.

Kontakion of the martyrs, in Tone VIII:

The radiant choir of martyrs, the luminous company, descending to us noetically, hath illumined the Church today with wondrous rays. Wherefore, celebrating their honored memory, we ask of Thee, O our Savior: through their supplications deliver us from misfortunes, that we may chant unto Thee: Alleluia!

Kontakion of the venerable one, in Tone IV:

With gladness the Church of Christ doth glorify thee in psalms as a luminary most great. Wherefore, cease thou never to beseech Christ, that He grant forgiveness of transgressions unto all.

Prokimenon, in Tone VII: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

EPISTLE TO THE GALATIANS, §213 [5: 22-6: 2]

But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ.

Alleluia, in Tone VI: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Stichos: His seed shall be mighty upon the earth.

GOSPEL ACCORDING TO ST. MATTHEW, §10 [4: 25-5: 12]

And there followed [Jesus] great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan. And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: and he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

THE 8th DAY OF THE MONTH OF NOVEMBER

SYNAXIS OF THE ARCHANGEL MICHAEL, COMMANDER OF THE HEAVENLY HOST, AND THE ARCHANGELS GABRIEL, RAPHAEL, URIEL, SALAPHIEL, JEGUDIEL, AND BARACHIEL, TOGETHER WITH THE ANGELS, THRONES, DOMINIONS, PRINCIPALITIES, AUTHORITIES, POWERS, SIX-WINGED SERAPHIM, MANY EYED CHERUBIM AND THE OTHER BODILESS POWERS

If the temple be dedicated to St. Michael and all Angels, or if the pastor so desireth, a vigil is served.

AT LITTLE VESPERS

At "Lord, I have cried ..., " four stichera, in Tone I

Spec. Mel.: "O all-praised martyrs ...":

O ye incorporeal angels * that stand before the throne of God, * luminous with the brilliance therefrom * and everlastingly shining with radiance: * being secondary luminaries, entreat Christ, * that He grant unto our souls * peace and great mercy. (Twice)

O immortal messengers * of the truly incorruptible Life, * ye most blessed ones that received life * from the first Life: * ye have become holy beholders of the eternal Wisdom, * full of light, * and reflecting lamps * shown forth as is meet.

O ye archangels and angels, * principalities, thrones, * dominions, six-winged seraphim, * and divine, many-eyed cherubim, * instruments of wisdom, * virtues and powers most divine: * pray ye to Christ, * that He grant our souls * peace and great mercy.

Glory ..., Now and ever ..., Theotokion, in Tone IV:

Commander of the angelic choirs, standing in the heavens before the throne of the three-sunned Godhead, and richly illumined with the divine rays of light which are ceaselessly emitted therefrom: deliver from the darkness of the passions us on earth that joyously chant the thrice-holy hymn, and enlighten us with radiance, O Michael, supreme commander, intercessor for our souls.

At the Aposticha, these stichera, in Tone VI:

Spec. Mel.: "On the third day ...":

The angelic hosts, O Christ, * which stand before Thy throne, * pray for the human race. * Wherefore, at their entreaties, * do Thou cast down the audacity of the pagans, * bestowing peace upon all the faithful.

Stichos: He maketh His angels spirits, and His ministers a flame of fire.

O ye ranks of angels, * that ever hold chorus * about the throne of the King of all: * preserve us * that with faith call upon you, * and deliver us all from torment.

Stichos: Praise Him, all ye His angels; praise Him, all ye His hosts.

The Father, Who is God over all, * brought forth the only Word and the Spirit, * and the hosts of heavenly intelligences, * formless and immaterial, * that hymn His three-sunned glory.

Glory ..., Now and ever ..., Theotokion, in the same melody:

Rejoice, O Virgin Theotokos! * we cry to thee * in company with Gabriel: * for, having received the first Joy from on high, * thou hast filled us all with joy.

Troparion, in Tone IV:

Supreme commanders of the heavenly armies, we, the unworthy, do ever entreat you, that by your prayers ye surround us with the protection of the wings of your immaterial glory, preserving us that earnestly fall down before you and cry aloud: Deliver us from misfortunes, in that ye are the leaders of the hosts on high.

Glory ..., Now and ever ..., Theotokion, Tone IV:

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God being made flesh in a union without confusion, * and willingly accepting the Cross for us * hath through it raised the first-formed man, * and thus saved our souls from death.

AT GREAT VESPERS

We chant "Blessed is the man ...," the first Antiphon
At "Lord, I have cried ...," eight stichera, four in Tone IV:
Spec. Mel.: "As valiant among the martyrs ...":

Revealing thyself as a most radiant intercessor * before the three-sunned Godhead, * O Michael, supreme commander, * with the heavenly hosts dost thou cry out, rejoicing: * Holy art Thou, O Father! * Holy art Thou, O co-unoriginate Word! * Holy also art Thou, O Holy Spirit! * One glory, one Kingdom, one nature, * one Godhead and power. (Twice)

Thy visage is fiery, * and thy beauty wondrous, * O Michael, chief among the angels! * For in thine immaterial nature * thou dost traverse the ends of the earth, * fulfilling the commands of the Creator of all, * acknowledged as mighty in thy strength, * making thy temple a wellspring of healings, * honored in thy holy calling.

Thou hast made Thine angels spirits, * as hath been written, * and Thy ministers a flame of fire, O Lord. * And Thou hast appointed Michael supreme commander, * pre-eminent among the ranks of Thine archangels, * who is obedient to Thy commands, O Word, * and with fear doth utter the thrice-holy hymn * unto Thy glory.

And these stichera, in Tone IV:
Spec. Mel.: "Thou hast given a sign ...":

The pre-eternal Mind * appointed thee as a secondary light, O Gabriel, * which hath illumined all the universe * with divine communications, * revealing to us the truly divine and great mystery * which was hidden from before the ages, * of Him Who, though incorporeal, * was incarnate in the Virgin's womb, and became man, * that He might save man. (Twice)

Standing before the throne of the three-sunned Godhead, * and richly illumined by the rays of divine light * which are ceaselessly emitted therefrom, * deliver from the darkness of the passions * them that on earth do joyously join chorus * and praise thee, * and illumine them with thy radiance, * O Gabriel, supreme commander, * intercessor for our souls.

Set at naught the fury of the Hagarenes * that oft descend upon thy flock. * Cause thou the schisms of the Church to cease. * Quell the tempest of countless temptations. * From misfortune and tribulation * deliver them that honor thee with love * and take refuge under thy protection, * O Gabriel, supreme commander, * intercessor for our souls.

Glory ..., in Tone VI:

Rejoice with us, all ye captains of the angels, for your chief and our intercessor, the great supreme commander, appearing today in his honored temple, doth most gloriously sanctify it. Wherefore, singing praises as is meet, we cry out to him: Protect us in the shelter of thy wings, O most magnificent Archangel Michael.

Now and ever ..., Theotokion:

Rejoice with us, all ye choirs of virgins, for our intercessor and mediatrix, our protection and great refuge, doth comfort the sorrowful today in her honored and divine temple. Wherefore, singing her praises as is meet, we cry out: Protect us by thy divine intercession, O all-pure Mistress Theotokos.

Entrance. Prokimenon of the Day. Three Lessons:

READING FROM THE BOOK OF JOSHUA

And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said: Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.

READING FROM THE BOOK OF JUDGES

And the hand of Midian prevailed against Israel: and because of the Midianites the children of Israel made them the dens which are in the mountains, and caves, and strongholds. And it came to pass, when the children of Israel cried unto the Lord because of the Midianites, there came an angel of the Lord, and sat under an oak which was in Ophrah, that pertained unto Joash the Abiezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites. And the angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou mighty man of valor. And Gideon said unto him, O my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracle which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us and delivered us into the hands O the Midianites. And the Lord looked upon him, and said: Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee? And he said unto him, O my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house. And the Lord said unto him: Surely I will be with thee, and thou shalt smite the Midianites as one man. And he said unto him: If now I have found grace in thy sight, then show me a sign that thou talkest with me. Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set it before thee. And he said, I will tarry until thou come again. And Gideon went in, and made ready a kid, and unleavened cakes of an ephod of flour, the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it. And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so. Then the angel of the Lord put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of

the Lord departed out of his sight. And when Gideon perceived that he was an angel of the Lord, Gideon said, Alas, O Lord God! for because I have seen an angel of the Lord face to face. And the Lord said unto him: Peace be unto thee; fear not; thou shalt not die. Then Gideon built an altar there unto the Lord, and called it Jehovah-shalom: unto this day it is yet in Ophrah of the Abiezrites.

READING FROM THE BOOK OF THE PROPHET ISAIAH

The whole earth is at rest, and is quiet: they break forth into singing. Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying: Since thou art laid down, no feller is come up against us. Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us? Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee. How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying: Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners? All the kings of the nations, even all of them, lie in glory, everyone in his own house. But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet. Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of evildoers shall never be renowned.

At the Litia, these stichera, in Tone I:

The composition of Cyprian: **O** supreme commander of the noetic powers that stand unceasingly before the throne of the Master: pray ye to the Lord, that He grant peace to the world and great mercy to our souls.

The composition of Arsenius: **M**ichael, preeminent among the divine ranks, commander of the hosts on high, who ever walketh with us and preserveth us all from every assault of the devil, hath today summoned us to a festival. Come, therefore, ye that love the feasts of the Church and Christ, and taking up the flowers of the virtues, with pure thoughts and an upright conscience let us honor the assembly of the archangel; for, standing unceasingly before God, chanting the thrice-holy hymn, he doth pray that our souls be saved.

The composition of the Studite: O ye supreme commanders, that govern the immaterial essence of the noetic hosts, and shed light upon the whole universe with rays of three-sunned glory: with never-ending utterance ye chant the thrice-holy hymn. Wherefore, pray ye that our souls be saved.

Another composition of Arsenius: O ye noetic beings, divine and incorporeal, which surround the immaterial throne, with lips of flame ye chant the thrice-holy hymn to God the Ruler: Holy is God, the unoriginate Father! Holy is the Mighty One, the co-unoriginate Son! Holy is the Immortal One, the Spirit one in essence, Who with the Father and the Son is glorified.

The composition of Anatolius: With incorporeal lips and noetic mouths the ranks of the angels offer unceasing hymnody to Thine unapproachable Divinity, O Lord, and the pure intelligences and ministers of Thy glory, and with them Michael the incorporeal and Gabriel the exceeding magnificent, praise Thee, O Lord. And the supreme commanders of the angels, pre-eminent among the powers on high, have today become our hosts, commanding us to chant the hymn of hymns unto Thine unapproachable glory, O Lover of mankind, which they entreat unceasingly in behalf of our souls.

Glory ..., in Tone IV:

With lips of fire the cherubim hymn Thee, O Christ God, and with incorporeal mouths the choir of the archangels doth continually glorify Thee: And Michael, the commander of the hosts on high, doth unceasingly offer a hymn of victory to Thy glory; for he hath lighted our way to a radiant festival today, that, with lips of clay, we may fittingly give utterance with psalmody to the thrice-holy hymn of praise, for all things have been filled with Thy praise, and therefore Thou dost grant the world great mercy.

Now and ever ..., in the same tone, the composition of George of Nicomedia:

Today the Theotokos, the temple which containeth God, is led into the Temple of the Lord, and Zechariah raiseth her aloft. Today the Holy of Holies rejoiceth and the choir of angels doth mystically keep festival. Celebrating with them today, let us cry out with Gabriel: Rejoice, O thou that art full of grace! The Lord, Who hath great mercy, is with thee!

At the Aposticha, these stichera, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

Keeping festival in the world angelically, * let us give utterance to a hymn * to God Who is seated upon the throne of glory: * Holy art Thou, O heavenly Father! * Holy art Thou, O Word co-everlasting! * Holy also art Thou, O all-holy Spirit!

Stichos: He maketh His angels spirits, and His ministers a flame of fire.

Pre-eminent with great boldness among those of heaven, * and standing in glory before the dread throne, * O Michael, supreme commander, * beholder of ineffable things, * by thy supplications * save us that are in want, misfortune and temptation, * we beseech thee.

Stichos: Praise Him, all ye His angels; praise Him, all ye His hosts.

Thou art the first among the incorporeal angels, * the minister of God's divine radiance, * a beholder and initiate of the mystery, * O Michael, supreme commander: * save us that piously honor thee each year * and hymn the Trinity with faith.

Glory ..., Now and ever ..., in Tone VIII, the composition of John the Monk-

O supreme commander, in that thou art captain and champion, princely leader of the angels, from all want and sorrow, infirmity and grievous sin do thou free them that faithfully hymn and entreat thee, O glorious one; for as thou art immaterial, thou dost manifestly behold the Immaterial One, and art illumined with the unapproachable light of the Master's glory; He Who, in His love for mankind, took flesh of the Virgin for our sake, wishing to save mankind.

Troparion of the angels in Tone IV:

Supreme commanders of the heavenly armies, we, the unworthy, do ever entreat you, that by your prayers ye surround us with the protection of the wings of your immaterial glory, preserving us that earnestly fall down before you and cry aloud: Deliver us from misfortunes, in that ye are the leaders of the hosts on high.

(Twice)

"Virgin Theotokos, rejoice ...," once.

AT MATINS

At "God is the Lord ...," the Troparion of the angels in Tone IV:

Supreme commanders of the heavenly armies, we, the unworthy, do ever entreat you, that by your prayers ye surround us with the protection of the wings of your immaterial glory, preserving us that earnestly fall down before you and cry aloud: Deliver us from misfortunes, in that ye are the leaders of the hosts on high.
(Twice)

Glory , Now and ever ..., Theotokion, Tone IV:

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God being made flesh in a union without confusion, * and willingly accepting the Cross for us * hath through it raised the first-formed man, * and thus saved our souls from death.

After the first chanting of the Psalter, this Sedalion, in Tone I:

Spec. Mel.: "Thy tomb, O Savior ...":

Standing ever before the dread throne, illumined with the brilliant rays of the three-sunned Godhead, dispelling the gloom of sin, enlighten us that celebrate your assembly with splendor; and pray ye earnestly that we be delivered from misfortune, O most radiant intercessors.

Glory ..., in the same tone: Spec. Mel.: "The choir of angels ...":

The choir of angels, having the divine Michael as supreme commander, doth offer hymnody with him unto the Holy Trinity, for the Creator of all, by a word, did bring forth out of non-existence the host of the fiery ranks.

Now and ever ..., Theotokion:

O all-holy Virgin, hope of Christians, with the heavenly hosts do thou unceasingly entreat God to Whom thou didst give birth, in manner beyond comprehension and recounting, that He grant remission of all our sins and correction of life to them that ever glorify thee with faith and love.

After the second chanting of the Psalter, this Sedalion, in Tone II:

Spec. Mel.: "When Thou didst descend ...":

Thou hast been revealed as foremost among the legions of the angels, O Michael, supreme commander. Unceasingly entreat the King Most High to cast down the pride of tyrants here below. And as thou hast boldness at the fiery throne, pray for us, thy servants, without ceasing.

Glory, in Tone IV: Spec. Mel.: "Go thou quickly before ":

The cherubim and seraphim, the many-eyed hosts of ministering archangels, together with the virtues, thrones, dominions, angels, powers and principalities, entreat Thee, our Creator, God and Master, that Thou disdain not the supplication of sinful people, O most merciful God.

Now and ever ..., Theotokion:

O all-immaculate Virgin, who gavest birth to the transcendent God, with the incorporeal ones do thou ceaselessly pray that He grant remission of transgressions and correction of life before the end unto them that with love hymn thee as is meet, O thou that alone art all-praised.

After the Polyeleos, this Megalynarion to the Bodiless Hosts: We magnify you, O archangels and angels, and all the hosts, cherubim and seraphim, which glorify the Lord.

Or this Megalynarion: We magnify you, O archangels and angels, principalities, virtues, thrones, dominions, powers, cherubim and awesome seraphim, who glorify the Lord.

The Selected Psalm:

A: I will confess Thee, O Lord, with my whole heart;

B: And before angels will I chant unto Thee, Who maketh His angels spirits, and His ministers a flame of fire.

Glory ..., Now and ever ..., Alleluia ..., Glory to Thee, O God. (Thrice)

After the Polyeleos, this Sedalion, in Tone VIII:

Having worthily become, at the command of thy Creator, the master of the ranks of heaven and minister of divine glory, thou art a saving mediator for Christians, watching over them that are on earth with thine immaterial glory. Wherefore, we all praise thee as is meet, hymning thy divine festivity today. O Michael, supreme commander, entreat Christ God to grant remission of sins unto them that with love celebrate thy holy feast.

Glory ..., in Tone IV: Spec. Mel.: "Go thou quickly before ...":

The ranks of angels stand with fear before Thy throne, O Master, Christ God, and, ever illumined with rays therefrom, they unceasingly chant to thee a hymn of victory. Through their sacred prayers do Thou grant peace to the world and great mercy to our souls.

Now and ever ..., Theotokion:

O pure and immaculate Virgin Mother, who knewest not man, who alone gavest birth in time to the timeless Son and Word of God: with the honorable bodiless hosts of heaven beseech Him to grant us cleansing of our sins and great mercy.

Song of Ascents, in Tone IV, the first Antiphon.

Prokimenon, in Tone IV: He maketh His angels spirits, and His ministers a flame of fire.

Stichos: Praise the Lord, O my soul; O Lord my God, Thou art become exceeding glorious.

"Let every breath praise the Lord!"

THE GOSPEL ACCORDING TO ST. MATHEW [13:24-30,36-43]

Another parable put [Jesus] forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? from whence then hath it tares? He said unto them: An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said: Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying: Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth; Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Glory ..., Through the prayers of the archangels ...,
Now and ever ..., Through the prayers of the Theotokos ...,
After Psalm 50, this sticheron, in Tone VI:

Thine angels, O Christ, standing in fear before the throne of majesty, ever illumined by Thine effulgence, Thy chanters of hymns on high, and the ministers of Thy counsel sent down by Thee from on high, bestow illumination upon our souls.

Canon to the Theotokos, in Tone VIII, with six troparia, including the Irmos, which is chanted twice; and two canons to the Bodiless Ones, with a total of eight troparia, also in Tone VIII.

ODE I

Canon to the Theotokos

Irmos: Let us chant unto the Lord Who led His people across the Red Sea, for He alone hath gloriously been glorified!

○ most pure Theotokos, who in manner transcending nature didst give birth to the ever-existent and most divine Word, thee do we hymn.

○ Christ, the Virgin gave birth unto Thee, the life-bearing Cluster which exudeth the sweetness of universal salvation.

O Theotokos, the race of Adam, which hath been exalted by thee to a blessedness which surpasseth comprehension, doth glorify thee as is meet.

Canon I to the Bodiless Hosts, the acrostic whereof is: "O ye divinely wise, let us solemnize praise to the assembly of the incorporeal ones ...", the composition of John the Monk, of Damascus

Irmos: **To our wondrous God, Who freed Israel from slavery, O ye people, let us raise a song, chanting a hymn of victory and crying aloud: We sing to Thee, Who alone art Master!**

Ye faithful let us all hymn the uncreated Trinity, Who doth govern all the immaterial ranks of the heavenly choirs, crying aloud: Holy, holy, holy art Thou, O Almighty God!

O Creator of the angels, Thou didst set as a beginning to Thy creations the immaterial essence which doth surround Thy most honored throne that it might cry out to Thee: Holy, holy, holy art Thou, O Almighty God!

Rejoice, O Gabriel, initiate of the mystery of the incarnation of God, and Michael, foremost among the immaterial ranks, who unceasingly cry out: Holy, holy, holy art Thou, O Almighty God!

Theotokion: **I** tremble before the mystery of Thy condescension, O Christ; for, God in essence, Thou didst deign to be born of the Virgin as a man, that Thou mightest save the world from slavery to the enemy.

Canon II to the Bodiless Hosts, also the Composition of John of Damascus

Irmos: **The staff of Moses once, working as a wonder, striking the sea in the form of a cross and dividing it, drowned the mounted tyrant Pharaoh and saved Israel, who fled on foot chanting a hymn unto God.**

Come ye, and, joining chorus, let us praise the noetic choirs of the incorporeal ranks, for they are divine ministers who unceasingly pray for our salvation and rejoice over our repentance.

The chief captains of the angels, chosen before others, the valiant commanders, the incorporeal intelligences, today arise for the celebration of the feast of their radiant memory. With them men also rejoice, offering a hymn to the Trinity.

O ye people, with spiritual joy let us be glad today with the angels, for Gabriel again announceth glad tidings: the union of the Churches and the destruction of all adverse heresies, in the commemoration of the supreme commanders.

Theotokion: **O** most pure one, through the Holy Spirit thou gavest birth unto the Word of the Father, Who transcendeth nature and made His abode in thee, being furthermore of two natures and wills, yet immutably one in hypostasis; and Whose countenance we venerate.

Katavasia: **I will open my mouth ...**

ODE III

Canon to the Theotokos

Irmos: **Thou art the confirmation of them that flee to Thee, O Lord; Thou art the Light of them that are in darkness, and my spirit doth hymn Thee.**

Give us help through thy prayers, O all-pure one, repelling the onslaught of grievous circumstances.

Thou wast the reformation of our first mother, Eve, having given birth unto Christ, the Author of the life of the world, O Theotokos.

Do thou gird me about with power, O all-pure one, who truly gavest birth in the flesh unto God, the hypostatic Power of the Father.

Canon I to the Bodiless Hosts

Irmos: **O Lord, plant Thou the fear of Thee in the hearts of Thy servants that call upon Thee in truth; and be Thou also our confirmation.**

With strength, O Immortal One, hast Thou appointed the mighty ones that fulfill Thine all-holy will, ever standing before Thee in the highest.

O Christ, accept Thou them that pray in our behalf, the commanders of the angels, initiates of the mystery of Thine incarnation and Thine honored Resurrection.

Thou hast appointed angels as guardians for men, in that Thou art compassionate; and Thou hast shown forth the ministers of the salvation of Thy favored ones.

Theotokion: **O** Bride of God, thou hast ineffably conceived the Lord and Savior, Who delivereth from evil them that truly call upon thee.

Canon II to the Bodiless Hosts

Irmos: **Thou art the confirmation of them that flee to Thee, O Lord; Thou art the Light of them that are in darkness, and my spirit doth hymn Thee.**

O Michael, chief captain, foremost among the angels, as a secondary luminary of the Trinity hast thou revealed thyself to them that faithfully praise thee.

Having proclaimed the coming of God in the flesh, Gabriel faithfully filled the whole world with the effulgence of divine grace.

O ever-hymned couple, radiant and immaterial pair, show forth the light of God upon them that faithfully celebrate your memory.

Theotokion: **O** pure one, Isaiah hymned thine Offspring, Who transcendeth nature; and I sing, too, that I may obtain His cleansing.

Sedalion, in Tone VIII: Spec. Mel.: "That which was commanded ...":

O ye captains of the heavenly ones, ye foremost among them that are loftily enthroned and awesome in divine glory, O Michael and Gabriel, supreme commanders, chief captains of the angels, and all ye bodiless ones, ministers of the Master: praying unceasingly in behalf of the world, ask ye remission of the sins we have committed, and that we may find mercy and grace on the day of Judgment. (Twice)

Glory ..., Now and ever ..., Theotokion:

O pure and blessed one, who art full of divine grace, out of the compassion of thy lovingkindness, with the hosts on high, the archangels and all the bodiless ones, do thou unceasingly entreat Him that was born of thee, that, before the end, He mercifully grant us forgiveness of sins and correction of life, that we may find mercy.

ODE IV

Canon to the Theotokos

Irmos: I have heard the mystery of Thy dispensation, O Lord; I have considered Thy works, and have glorified Thy divinity.

O Theotokos, thou untilled field which gavest rise to the life-creating Ear of grain, Him that bestoweth life upon the world: save them that hymn thee.

All we that are illumined proclaim thee to be the Theotokos, O all-pure one; for thou didst bear the Sun of righteousness, O Ever-virgin.

As Thou art sinless, grant cleansing for our ignorance, and give peace to Thy world, O God, through the prayers of her that bore Thee.

Canon I to the Bodiless Hosts

Irmos: Thou didst mount Thy steeds, the angels, O Lord, and didst take their bridles in Thy hands, and Thy chariot hath become salvation unto them that sing with faith: Glory to Thy power, O Lord!

Thou didst mount the angels like steeds, O Lover of mankind, and didst take their bridles in Thy hand, and Thy chariot became salvation unto them that unceasingly cry out: Glory to Thy power, O Lord!

Thy virtue covereth the angels, O Lover of mankind, and with Thy divine, glorious praise, O Unoriginate One, doth fill the ends of the earth, which cry out with them: Glory to Thy power, O Lord!

Thou didst go forth unto the salvation of Thy people, O compassionate Christ, and Thou dost summon Thy friends, the powers; and Thy coming hath been gladness unto all that faithfully cry out: Glory to Thy power, O Lord!

Theotokion: Virgin and Mother hast thou been supernaturally shown to be, O all-pure one; for thou gavest birth to Christ, both God and man, to Whom the ranks of the angels cry out with fear: Glory to Thy power, O Lord!

Canon II to the Bodiless Hosts

Irmos: **Thou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy; for, without leaving the bosom of the Father, Thou hast visited our lowliness. Wherefore, with the Prophet Habbakuk I cry to Thee: Glory to Thy power, O Lover of mankind!**

In Jericho of old the great Michael, supreme commander of the hosts of the Lord and chief among the bodiless ones, appeared unto Joshua, son of Nun, who was waging war, and he gave them victory, fighting for him; and the servant of God, receiving power from him, captured the enemy, conquering them with the spear.

Once the great Gabriel, the truly divine archangel, chief among the bodiless hosts, appeared, bearing the glad tidings of a child to Zechariah the priest. Wherefore, the voice of the Word, who was born John, restoreth the voice of prophecy to his own father.

All the ends of the earth rejoice today with joy, O God, celebrating the honored memory of Thine archangels, the divine Michael and Gabriel of divine wisdom. And together with them the whole rank of angels rejoiceth, for by their protection is the world preserved.

Theotokion: **Thou alone didst remain pure after giving birth, and only thou hast been shown to be without husband, O thou that with milk didst nourish the true Word of the Father, Who through the Holy Spirit assumed our form, that of a servant, O Virgin Theotokos. And venerating the divine likeness of His countenance, Him do we honor.**

ODE V

Canon to the Theotokos

Irmos: **Waking at dawn, we cry to Thee: Save us, O Lord! for Thou art our God, and we know none other than Thee.**

Calm thou the unbearable tempest of my passions, O thou that gavest birth to God, the Lord and Helmsman.

The ranks of angels and the assembly of men serve thine Offspring, O all-pure Theotokos.

O Mary, unwedded Theotokos, undo the hopes of the enemy and make them that hymn thee to be glad.

Canon I to the Bodiless Hosts

Irmos: **Going before me with the light of Thy knowledge, O Lord, from the night of ignorance to the path of Thy commandments do Thou lead me, who ever stray to the soul-destroying way.**

Borne up to the heights by inexorable longing for Thee, O Christ, Thou ultimate of all desires, the angelic powers unceasingly glorify Thee.

Noetic by nature and incorrupt through Thy grace hast Thou made Thine angels, they that hymn Thy majesty, O Christ, fashioning them according to Thine image, O Unapproachable One.

Through their nearness to Thee, O Christ, Thou hast kept Thy servants uninclined towards evil, for Thou art the Source of goodness, and Thou dost do good unto them that serve Thee as is meet.

Theotokion: **E**nliven my soul which hath been slain by vile passions, O all-immaculate one, who gavest birth unto the Preserver of life, and direct it to the path of eternal and blessed life.

Canon II to the Bodiless Hosts

Irmos: **W**hy hast Thou turned Thy face from me, O Light unwaning? Why hath a strange darkness covered me, wretch that I am? But turn me to the light of Thy commandments, and guide my steps, I pray thee!

When, of old, Balaam the prophet did not submit to the ineffable and divine wonders of God, an angel appeared to his ass at the crossroads and dreadfully denounced him, and in showing forth his animal as rational he altered nature.

When Peter had been arrested and languished in prison, an angel of God appeared, delivering him from the hands of Herod, from bonds and death. Wherefore, come ye, let us all honor the wise angels as divine protectors of our souls.

O angels and archangels, ye divine powers of God, by your ever-offered supplications to God put an end to the uproar of battles, heresies in the Church and all temptations, and do ye maintain us in peace.

Theotokion: **W**e know Thee to be the God of creation: One in two natures, two actions and wills, though unconfused, the Son of God Who took flesh from a woman, whose image depicted on boards we venerate.

ODE VI

Canon to the Theotokos

Irmos: **G**rant me a robe of light, O Thou Who coverest Thyself with light as with a garment, O most merciful Christ our God.

O Theotokos, we, the faithful, declare thee to be the temple and ark of God, the living tabernacle and gate of heaven.

The Destroyer of pagan temples, Who was thine Offspring, O Mary, Bride of God, is worshipped as God with the Father and the Spirit.

The Word of God showed thee to them on earth as the ladder of heaven, O Theotokos, for by thee did he come down to us.

Canon I to the Bodiless Hosts

Irmos: **O** Lord, Thou didst appoint Jonah to dwell alone in the whale; and as Thou didst deliver him from corruption, so save me, who am ensnared in the nets of the enemy.

By Thy Word, O Lord, Thou didst in godly manner bring the heavenly beings, the immortal hosts, out of non-existence, making them luminous.

Honored initiates of the mysteries of the praise of God have ye been, O incorporeal ones, citizens of heaven, truly divine tabernacles, who serve the Creator as is meet.

In Thee, O all-unoriginate Son of God, do the noetic ranks of the bodiless ones unceasingly praise and glorify as the Creator and Fashioner of all things.

Theotokion: **O** all-pure one, thou hast been vouchsafed to cradle in thine embrace Him that eternally sitteth with the Father in the highest. Render Him merciful unto us, thy servants, O pure one.

Canon II to the Bodiless Hosts

Irmos: **C**leanse me, O Savior, for many are my transgressions, and lead me up from the abyss of evil, I pray; for to Thee have I cried, and Thou hast hearkened unto me, O God of my salvation.

Taking flight in mind away from material corruption, let us with fear honor the immaterial ones who are bodiless like fire, flame and light, chanting hymns unto them with lips of clay.

Calm the tempests of the passions, O archangels, and do ye also quell all revolts against the Faith, for ye are the holy and fiery chief commanders of the Trinity.

O captains Michael and Gabriel, ye chief commanders and archangels of God, leaders of the bodiless ones, preserve us from all heresies by your protection.

Theotokion: **O** Christ, being incorporeal in that Thou art God, Thou didst manifest Thyself incarnate from the womb of her that knew not man, and, as man, thou wast a bearer of the flesh, Whose likeness do we honor, O ye faithful.

Kontakion, in Tone II:

O ye chief commanders of God, ministers of glory divine, captains of the angels and instructors of men: beg ye great mercy and that which is profitable for us, for ye are the supreme commanders of the bodiless hosts.

Ikos: **I**n Thy Scriptures, O immortal Lover of mankind, Thou didst say that a multitude of angels rejoiceth in heaven over one man that repenteth. Wherefore, O-Sinless One, Who alone knowest the hearts of men, amid our transgressions we ever make bold to beseech Thee to have compassion and send down compunction upon us, unworthy though we be, granting us forgiveness, O Master; in that Thou art compassionate, for the supreme commanders of the bodiless host entreat Thee in behalf of us all.

ODE VII

Canon to the Theotokos

Irmos: **T**he children that went down from Judea in Babylon once trod down the flame of the furnace by their faith in the Trinity, saying: O God of our fathers, blessed art Thou!

Incarnate of the Virgin's womb, Thou didst reveal Thyself for our salvation. Wherefore, knowing her to be Mother and Theotokos, we cry out in Orthodox manner: O God of our fathers, blessed art Thou!

From the root of Jesse, O most blessed Virgin, didst thou put forth the Rod, the flourishing fruit of salvation, unto them that with faith cry out to thy Son: O God of our fathers, blessed art Thou!

Through the Theotokos, O hypostatic Wisdom of the Most High, fill Thou with wisdom and power divine all that with faith sing to Thee: O God of our fathers, blessed art Thou!

Canon I to the Bodiless Hosts

Irmos: **I**n the furnace the Hebrew children boldly trod upon the flame and transformed the fire into dew, crying out: Blessed art Thou, O Lord God, forever!

O Compassionate One, Thou didst show forth as light the immaterial essence of Thine angels that are unceasingly filled with ineffable light, crying: Blessed art Thou, O God, forever!

The myriads of ministering angels cannot endure to behold the sight of the Countenance before which they unceasingly stand, crying: Blessed art Thou, O Lord God, forever!

Thou didst create the nature of the angels by Thy hypostatic Word, and having sanctified it by the divine Spirit, O God, Thou didst teach it to bless the Trinity forever.

Trinitarian: **M**indful of three hypostases, we glorify the un-circumscribed essence of the Father, the Son and the Spirit, crying aloud: Blessed art Thou, O Lord God, forever!

Canon II to the Bodiless Hosts

Irmos: **T**he children that went down from Judea in Babylon once trod down the flame of the furnace by their faith in the Trinity, singing: O God of our fathers, blessed art Thou!

Come ye, O human race, and with the choirs of the bodiless ones let us worship, celebrating on this propitious day the memory of the wise archangels of Christ, singing: Holy, holy, holy art Thou, O God of our fathers!

Of old, Abraham the God-seer and the glorious Lot gave shelter to the angels, in that they were hospitable, and they found fellowship with the angels, crying: Holy, holy, holy art Thou, O God of our fathers!

To the valiant Manoah and the most wise Tobit appeared the angels who give rewards for the struggles of life as is meet; and once the Angel of the children quenched the flame in the fiery furnace.

Theotokion: **A**ll that is ours by nature didst Thou take from the Virgin, except change, O Jesus, and with the fathers we proclaim Thee to be of two natures, but One in hypostasis; and, depicting the visage thereof, we faithfully venerate it.

ODE VIII

Canon to the Theotokos

Irmos: **The heavenly King, Whom the angelic hosts do hymn, praise ye and exalt supremely for all ages.**

Quench thou the burning and flame-like darts of the adversary which are hurled at us, that we may hymn thee forever.

Thou didst give birth to God the Word, our Creator and Savior, in manner transcending nature; wherefore, we hymn and supremely exalt thee forever.

The unapproachable Light Who dwelt within thee hath shown thee forth forever, O Virgin, as a golden-rayed lamp of enlightenment.

Canon I to the Bodiless Hosts

Irmos: **The Lord Who was glorified on the holy mountain and Who through fire. revealed the mystery of the Ever-virgin in the bush unto Moses, hymn ye and exalt supremely for all ages!**

Let us emulate the life of the angels and wing our thoughts to the heights, and with them let us immaterially chant unto the Lord, hymning and supremely exalting Him for all ages!

The angels, heavenly members of the chorus which doth surround the throne of glory and do ever dance about God, hymn and supremely exalt Him for all ages!

Trinitarian: The Trinity, which unceasingly maketh its ministers a flame of immaterial fire in the highest and doth show forth its angels as spirits, let us worship and glorify for all ages.

Theotokion: Him before Whom myriads of angels and archangels stand in trepidation wast thou vouchsafed to bear in thine arms, O Theotokos, pray thou that they that glorify Him for all ages may be saved.

Canon II to the Bodiless Hosts

Irmos: **Madly the Chaldean tyrant did heat the furnace sevenfold for the pious ones; but, beholding them saved by a better power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!**

Michael the archangel is chief among the angels; but with him is radiantly glorified Gabriel, the initiate of the mystery of grace, the honored one who obtained the consent of the Virgin, the champion leader of the incorporeal ones; and they both proclaim joy unto them that cry: O ye people, exalt Christ supremely for all ages!

Ezekiel, beholding the ranks of angels in their divers forms, proclaimed, prophesying: Among them six-winged seraphim stood in intercession, and many-eyed cherubim surrounded them; and with them I saw most radiant archangels glorifying Christ for all ages.

How the dread coming of Thy second Judgment will be did Daniel foretell in revelation: The thrones were set, and the Ancient One sat, and He let in the myriads of angels who stand with fear and cry out with incessant voices to the Trinity for all ages.

Theotokion: **T**he Word, Who is consubstantial with the Father and the Spirit, of His own will manifested Himself from the Virgin as like unto us, not mingling one with the other the two natures of His awesome union. For He showed Himself to be One and the Same in both, in two natures, and one hypostasis. And now we bow down before the image of His likeness.

ODE IX

Canon to the Theotokos

Irmos: **S**aved by thee, O pure Virgin, we truly confess thee to be the Theotokos, magnifying thee with the bodiless choirs.

Full of joy and gladness is thy memory which poureth forth healings upon them that draw nigh and piously proclaim thee to be the Theotokos.

We chant psalms to thee, O gracious one, and unceasingly offer thee the hymn: Rejoice!, for thou hast poured forth joy upon all.

Thou didst put forth a comely Fruit which, unto them that partake thereof, imparteth not corruption, O Theotokos, but life for them that magnify thee.

Canon I to the Bodiless Hosts

Irmos: **T**hou didst transcend the laws of nature, conceiving the Creator and Lord, and didst become a portal of salvation to the world. Wherefore, we unceasingly magnify thee, O Theotokos.

O Christ, Who hast ineffably united them that are in heaven with them that are on earth, and hast made one Church of angels and men, Thee do we unceasingly magnify.

O ye angels and archangels, thrones, virtues and dominions, principalities and powers, cherubim and seraphim: pray ye with the Theotokos in behalf of the world.

O Michael and Gabriel, who are shown to be leaders of all, visit them that with love honor your most festive memory and faithfully cry out: Save us from all evil circumstances!

Theotokion: **R**ejoice, O holy bride of God! Rejoice, thou that didst give birth unto the Light of the world for the faithful! Rejoice, rampart and shelter of us all! Do thou unceasingly entreat God in our behalf, for He is our Benefactor.

Canon II to the Bodiless Hosts

Irmos: **S**aved by thee, O pure Virgin, we truly confess thee to be the Theotokos, magnifying thee with the bodiless choirs.

Ye have shown yourselves to be champions for the infirm, for them that sail the sea and them that are in need, O Michael and Gabriel, first among the bodiless hosts.

O Gabriel, in that thou dost hold chorus with the divine powers and thrones, and art the champion leader of the angels and an initiate of the mysteries of God, pray thou to the Savior for us.

In that ye are the protectors of the world and commanders of the hosts on high, entreat ye the Savior in our behalf.

Theotokion: **T**ogether we glorify thee, O Theotokos, for thou dost save us from the passions and dost fulfill those of our supplications which are to our good.

Exapostilarion: Spec. Mel.: "By the Spirit in the holy place ...":

O Michael, chief captain, from the Father of lights thou didst receive command of the fiery servants. Wherefore, thou dost have the radiant brilliance of His glory, standing before His most honored throne as first among the immaterial ranks.

Glory ..., Spec. Mel.: "With the disciples ...":

O most glorious Michael, divine supreme commander, who standest before God, leader of the immaterial powers, archangels and angels, dominions, thrones and principalities: standing before the unbearable throne, protect, keep, preserve and save all that with faith honor thee as the intercessor for the world.

Now and ever ..., Theotokion:

Thou art more honorable than the glorious cherubim, O all-hymned one, and more glorious beyond compare than the awesome seraphim, and more holy than all the holy angels, O all-pure one; for thou didst ineffably give birth in the flesh to the Creator of all, O Theotokos. Him do thou entreat, that He grant remission of transgressions unto thy servants.

At the Praises, four stichera, three in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

O Michael, chief commander, * with fear we hymn thee * as first captain of the heavenly ranks, * mighty intercessor, protector * and deliverer of men on earth; * and we pray that thou deliver us from every deadly pestilence.

As chief captain of the divine hosts of heaven * thou dost today summon the choirs of men * to hold one radiant festival with the angels, * that of their divine synaxis, * and with them to chant the thrice-holy hymn unto God.

O Michael, divine intellect, * do thou keep and protect all throughout life * us that with faith flee beneath the shelter of thy divine pinions; * and at the dreaded hour of our death, O archangel, * do thou stand forth * as a most gracious helper for us all.

And one in Tone IV, the composition of Ephraim of Karyes:

O supreme commanders, three-sunned rays made luminous by light divine, ye enlighten the immaterial legions; shown forth as light with splendid brightness in the highest, ye shine forth the fire of the unapproachable Godhead in the world. Wherefore, with lips of flame ye unceasingly chant the thrice-holy hymn: Holy, holy, holy art Thou, O our God! Glory be to Thee!

Glory ..., in Tone V:

Where thy grace doth overshadow, O archangel, the power of the devil is driven off, for the fallen Morning Star cannot bear to behold thy light. Wherefore, we beseech thee, by thy mediation quench thou his fiery darts which are hurled at us, delivering us from his temptations, O right praiseworthy supreme commander Michael.

Now and ever ..., Theotokion:

We bless thee, O Virgin Theotokos, and as is fitting we, the faithful, glorify thee, the impregnable city, unassailable rampart, steadfast intercessor and refuge for our souls.

Great Doxology and Dismissal.

AT LITURGY

On the Beatitudes, eight troparia: four from Ode III of the first canon to the angels, and four from Ode VI of the second canon to the angels.

With strength, O Immortal One, hast Thou appointed the mighty ones that fulfill Thine all-holy will, ever standing before Thee in the highest. (Twice)

O Christ, accept Thou them that pray in our behalf, the commanders of the angels, initiates of the mystery of Thine incarnation and Thine honored Resurrection.

Thou hast appointed angels as guardians for men, in that Thou art compassionate; and Thou hast shown forth the ministers of the salvation of Thy favored ones.

Taking flight in mind away from material corruption, let us with fear honor the immaterial ones who are bodiless like fire, flame and light, chanting hymns unto them with lips of clay.

Calm the tempests of the passions, O archangels, and do ye also quell all revolts against the Faith, for ye are the holy and fiery chief commanders of the Trinity.

O captains Michael and Gabriel, ye chief commanders and archangels of God, leaders of the bodiless ones, preserve us from all heresies by your protection.

Theotokion: O Christ, being incorporeal in that Thou art God, Thou didst manifest Thyself incarnate from the womb of her that knew not man, and, as man, thou wast a bearer of the flesh, Whose likeness do we honor, O ye faithful.

Troparion of the angels in Tone IV:

Supreme commanders of the heavenly armies, we, the unworthy, do ever entreat you, that by your prayers ye surround us with the protection of the wings of your immaterial glory, preserving us that earnestly fall down before you and cry aloud: Deliver us from misfortunes, in that ye are the leaders of the hosts on high.

Theotokion, Tone IV:

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God being made flesh in a union without confusion, * and willingly accepting the Cross for us * hath through it raised the first-formed man, * and thus saved our souls from death.

Kontakion, in Tone II:

O ye chief commanders of God, ministers of glory divine, captains of the angels and instructors of men: beg ye great mercy and that which is profitable for us, for ye are the supreme commanders of the bodiless hosts.

Prokimenon, in Tone IV: He maketh His angels spirits, and His ministers a flame of fire.

Stichos: Bless the Lord, O my soul; O Lord my God, Thou hast been magnified exceedingly.

THE EPISTLE OF PAUL TO THE HEBREWS [2:2-10]

For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? For unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

Alleluia, in Tone II: Praise Him, all ye His angels; praise Him all ye His hosts.

Stichos: For He spake, and they came to be; He commanded, and they were created.

THE GOSPEL ACCORDING TO ST. LUKE [10:16-21]

He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven. In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

Communion Verse: He maketh His angels spirits, and His ministers a flame of fire.

THE 9th DAY OF THE MONTH OF NOVEMBER
COMMEMORATION OF THE HOLY MARTYRS ONESIPHORUS AND PORPHYRIUS
OF EPHESUS AND OF OUR VENERABLE MOTHER MATRONA, ABBESS, OF
CONSTANTINOPLE
COMMEMORATION OF OUR VENERABLE MOTHER THEOCTISTUS OF THE ISLE
OF LESBOS
AT VESPERS

At "Lord, I have cried ...," six stichera: three for the martyrs, in Tone VIII:
Spec. Mel.: "O most glorious wonder ...":

O martyred athlete, * blessed Onesiphorus, * thou didst confess Christ God, * suffering greatly * before the tribunal of the iniquitous, * enduring the wounds of blows * and the immolation of thy whole body. * Wherefore, thou hast been crowned with the wreath of victory * by the hand of the Creator of life, O all-praised one.

O martyred athlete Porphyrius, * by the grace and power of the Spirit, * thou didst dye a purple robe for thyself in baths of thy blood, * and, arrayed therein, * thou wast shown to be most splendid, * reigning with our one God, * Who reigneth forever, O glorious one. * Him do thou now beseech, * that we all be saved.

O right victorious martyrs, * for the Life of all * thou wast slain in sacred manner, * and, rejoicing, ye were stretched out * on a searing gridiron, * made fast to horses and dragged about, * and ye thus received a blessed end. * Wherefore, ye are glorified and blessed, * O ever-blessed ones, who ever pray for us.

And three stichera for the venerable Matrona, in Tone IV:
Spec. Mel.: "As valiant among the martyrs ..." :

The uprisings of the flesh * didst thou honorably subject to thy soul * through ascetic feats of fasting, * and thou didst follow Christ, * and didst dwell most devoutly in the midst of the fasters, O Matrona, quenching the burnings of pleasure * with divine showers of tears, * enkindling a most intense desire * for the Creator.

A sacred habitation * didst thou erect in many, * for the use of God, * being thyself a temple of the Spirit, O all-wise one, * and by thy spiritual purity thou hast guided souls to the beneficial struggles of fasting, * and thou hast brought them, saved, to the Master * as a dowry, O Matrona. * With them we honor thee faithfully.

The maidens loved * the Bridegroom and Lord, * submitting to His teaching; * and having disdained in, the .Spirit the weakness of the flesh, * with diligence they piously * restrained the passions, * and with thee, O Matrona, have been led into the heavenly bridal chamber of God, * ever rejoicing.

Glory ..., Now and ever ..., Theotokion, in the same tone and melody:

O all-pure one, who received the infinite God in thy womb, Who, in His love for mankind, became man and received from thee our nature, manifestly deifying it: Disdain me not, who am now sorrowful, but take pity quickly, and free me from the divers hostilities and assaults of the evil one.

Or this Stavrotheotokion, in the same tone and melody:

As she beheld Thee nailed to the Cross, O Lord, the Ewe-lamb, Thy Mother, marveled and cried out: What is this that I see, O my most beloved Son, these things which the iniquitous and unbelieving synagogue hath done to Thee, which hath hitherto delighted in Thy many wonders? But glory to Thine ineffable condescension, O Master!

Troparion to the Martyrs, in Tone IV:

Thy martyrs, O Lord, in their sufferings have received imperishable crowns from Thee, our God; for, possessed of Thy might, they set at naught the tormentors and destroyed the feeble audacity of the demons, by their prayers save Thou our souls.

Glory ..., Troparion to the Venerable One, in Tone VIII:

In thee, O mother, that which was created according to the image of God was manifestly saved; for, accepting thy cross, thou didst follow after Christ; and, praying, thou didst learn to disdain the flesh, for thou didst transcend it, and to take care of thine immortal soul. Wherefore, with the angels doth thy soul rejoice, O venerable Matrona.

Now and ever ..., Theotokion, or Stavrotheotokion.

AT COMPLINE

Canon of the Venerable Theoctistus, in Tone VI:

ODE I

Irmos: When Israel traversed the deep on foot as though it were dry land» seeing the tyrant Pharaoh drowned, he cried aloud: Let us chant to God a hymn of victory!

As thy life and manner of living were wondrous, O Theoctistus, the immaterial angels were touched by thy new and extraordinary character and the restriction of thy way of life, which transcendeth nature.

From childhood thou didst spurn all worldly food and every carnal pleasure, loving fasting, wherewith thou didst restrain all the movements of thy body.

The Sower of the good seed found good soil in the childlike innocence of thy soul, and He planted therein the seed of life and gathered in fruit a hundredfold.

Theotokion: Theoctistus, loving thee, the all-pure Maiden and mighty aid of the faithful, with all her soul from childhood, became a receptacle of all the virtues, in manner surpassing nature.

ODE III

Irmos: There is none as holy as Thee, O Lord my God, Who hast exalted the horn of Thy faithful, O Good One, and hast established us upon the rock of Thy confession.

Living a God-pleasing life, thou didst not hide from the evil one; wherefore, he beset thy shoulders with evils and led a multitude of Arabs against Lesbos, thy native land.

The enemy strove to hand thee over, bound, to the enemies of the righteous; but the Deliverer, rescuing thee straightway from the vile ones, preserved thee in purity.

Eluding like a bird the hands of thine enemies on the island of Paros, thou didst desire to become a nun thereon, ever abiding there as a custodian in the temple of the Ever-virgin Mother of God, which was in that place.

Theotokion: Placing all her hope on thee, O Virgin Mother and Maiden, Theoctistus acquired thee as her protection, nourishment and mighty aid amid evils.

ODE IV

Irmos: Christ is my power, my God and Lord, the honored Church chanteth in a godly manner crying out with a pure mind, keeping festival in the Lord.

Secretly departing into the inner and material islands, thou didst escape thy visible enemies, and the intense battle of thine invisible enemies was launched against thee.

Who can recount in any wise the struggles in which, exerting thyself, thou didst engage the princes of darkness, whose darts were of fire and whose words were perplexing?

O the divine grace which preserved thee! How, young in years and alone, thou didst put to shame the horde of noetic Ethiopians, vanquishing them with thy womanly nature!

Theotokion: Theoctistus, living in her young body with perfect understanding, set all her hope in Thy Mother, O God, and reached a goodly age.

ODE V

Irmos: With Thy divine counsel, O Good One, illumine with love the souls of those who rise early unto Thee, I pray, that they may know Thee, O Word of God, to be the true God Who calleth them forth from the darkness of sin.

Elevating thy mind unto God, thou didst pass over all the needs of the body and all falls into desire. Wherefore, neither hunger nor thirst, nor cold, nor nakedness, nor burning heat was able to vanquish thee, O glorious one.

Seeing thy strange manner of life, the enemy raged with hatred, vexing thee and tempting thee with all manner of snares; yet he could not cause thy steps to trip, O blameless one.

Treating all the temptations of the evil one as though they were the arrows of children, thou didst finish the new race of thine asceticism without turning back, and didst put to shame his vain arrogance.

Theotokion: In that thou art blessed among women, O all-blessed Theotokos, our noetic Helper set thee apart for Himself, creating power in thee; and He hath set at nought those who oppress us.

ODE VI

Irmos: Beholding the sea of life surging with the storm of temptations, fleeing to Thy calm haven, I cry unto Thee: raise up my life from corruption, O greatly Merciful One!

Living without necessities, thou didst transcend the laws of nature. Wherefore, though tangible, thou didst abide in the flesh as one of the immaterial ones in the flesh, wherewith thou didst desire things invisible.

Through the Holy Spirit thou didst foresee thine end approaching. Wherefore, as was God's good pleasure, thou wast seen by a hunter, that thy strange manner of life might not be hidden.

When the hunter saw thee in church, possessing an appearance beyond flesh and blood, O venerable one, he marveled, thinking that he beheld a phantom, so much hadst thou changed. O the wonder!

Theotokion: **O** all-pure Mistress, reject me not who am full of grievous impurity; but be thou merciful and agreeable to me, and accept me who bring as supplication the entreaties of thy Theoctistus.

Sedalion, in Tone I: Spec. Mel.: "Thy tomb, O Savior ...":

Dedicated to God from thy childhood, O Theoctistus, as a goodly building fit for the Creator, taking up His easy yoke with zeal from thy youth, thou didst not take part in the turmoil of life, but didst preserve all thy senses. Wherefore, like one of the incorporeal ones, thou didst live a strange life on earth.

Glory ..., Now & ever ..., Theotokion:

O pure unwedded Virgin Theotokos, thou only intercessor and protection of the faithful, deliver all who place their trust in thee from misfortunes, sorrows and grievous circumstances. O Maiden, by thy divine supplications save thou our souls.

Stavrotheotokion: **T**he unblemished ewe-lamb beholding the Lamb and Shepherd hanging, dead, upon the Tree, exclaimed, weeping and crying out maternally: "How can I endure Thy condescension and voluntary suffering, which pass recounting, O my Son, mine all-good God?"

ODE VII

Irmos: **The Angel caused the furnace to pour forth dew for the venerable children, and the command of God consumed the Chaldeans and prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers!**

Thou didst quickly end the fear of him who affrighted at the sight of thee, revealing what had befallen thee according to the providence of God, O pure one, for which thou gavest glory to God with thanksgiving in his presence.

Having fasted for thirty-six years, unable to receive communion of the Savior's Body and Blood, thou didst ask him who happened upon thee to bring thee reverently a portion thereof.

He came, bearing what thou didst desire, and with all reverence placed it in thy hand; and thou, receiving it, didst say unto God in gladness: "Now Thou dost mercifully let me, Thy handmaid, depart, according to Thy word!"

Theotokion: **O** most lauded one, thou wast well-pleased to receive thy servant, and didst vouchsafe her ineffable good things. By her supplications make us also to partake of incorruptible food, O pure one.

ODE VIII

Irmos: From the flame thou didst pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water. For Thou dost do all things whatsoever Thou desirest, Thee do we exalt supremely for all ages.

Having partaken of the dread Mysteries with faith as thou didst desire, O venerable mother, thou didst leave dust unto dust and with honor the angels bore thy precious spirit to the Lord.

The faithful hunter, approaching thee again to receive a blessing from thee, found thee lying dead in thy mortal nature; and he marveled that the same would befall him.

He who was not accustomed to doing good pondered in his thoughts, and boldly laying hold of thy precious hand in God-pleasing fashion, he promised to keep it in honor of thy holy memory and as a remembrance of thy life, O blessed one.

Theotokion: I honor thy holy virtues, O Mistress, though I have in nowise acquired the doing of the virtues; but as thou art merciful, have pity on my senses and deliver me from my most wicked habits.

ODE IX

Irmos: It is not possible for men to see God, upon Whom even the ranks of the angels dare not gaze; yet through thee, O most pure one, hath the Word appeared incarnate to men. Magnifying Him, with the armies of heaven we call thee blessed.

Thou didst restrain the ship of him who stole thy hand, together with its sailors, at the island of Paros until, understanding; he returned it, replacing it with the rest of thy precious body.

Those who had been cast forth and restrained, having experienced the power inherent in thee, hastened together to thy relics to venerate them and embrace them; yet they found nothing, for they had vanished from sight, in a way which God alone knoweth.

Having accepted the infliction of great pain, the more so for Christ, O venerable one, and possessing great boldness to entreat Him, be thou mindful of those who honor thy divine memory, and ask for us cleansing of sins and correction of life.

Theotokion: Desiring to save all men, the Lord chose thee to be His own Mother and set thee as the cause of every good thing for the faithful. And having embittered Him by our iniquity, O merciful Mistress, we hope to obtain mercy through thee.

Stichera, in Tone I: Spec. Mel.: "Joy of the ranks of heaven ...":

Desiring to receive everlasting good things, thou didst consider all pleasure in transitory things to be the merchandise of evil and food to be the burning of the passions. Wherefore, from childhood thou didst join the ranks of the monastics, O pure one.

Recognizing all the wiles of the unclean spirits, thou didst oppose them valiantly, uprooting the movements of the passions and, as David says, laying hold of the children of evil and dashing them against the stone which is Christ.

Eluding the hands of the soldiers by the intervention of God, thou didst dwell in the wilderness, seeking Christ, and didst noetically pass over the worldly sea of the passions of life to the haven of the tranquility of the Most High, Whom thou didst desire. And thou dost behold Christ.

Glory ..., Now & ever ..., Theotokion:

Rejoice, O mountain of curds! Rejoice, seat of God! Rejoice, divine dominion! Rejoice, bush unburnt! Rejoice, O Theotokos! Rejoice, thou bridal-chamber! Rejoice, ladder of heaven! Rejoice, O temple! Rejoice, O jar! Rejoice, O tabernacle! Rejoice, thou joy of the world unending!

Stavrotheotokion: **W**hen the ewe-lamb, the immaculate Virgin, beheld the Lamb suspended upon the Cross, she cried out, weeping: "O my sweet Child, what new and all-glorious vision is this that I see? How is it that Thou, Who holdest all things in the palm of Thy hand, art nailed in the flesh to the Tree?"

AT MATINS

One canon from the Oktoechos, and two for the saints:

ODE I

Canon for the Martyrs, the acrostic whereof is: "Thou dost bring benefit unto them that praise thee," the composition of Joseph, in Tone IV:

Irmos: I shall sing to Thee, O Lord my God, for Thou didst lead Thy people forth from the bondage of Egypt and didst overwhelm the chariots of Pharaoh and his might.

The day of thine honored memorial hath dawned, rendering divine profit unto them that praise thee well, and thereon we entreat thee, O blessed one: Remember us all!

Having thy valorous mind full of boldness, O divinely inspired one, thou didst scorn the mindless command, and, rejoicing, thou didst suffer, O blessed one.

Empowered with heavenly might, O Onesiphorus, thou didst hasten forth to cruel torments, and didst overcome all the strength of the adversary.

Theotokion: Having given birth unto immortal Life, Christ our Creator and Deliverer, O Virgin who knewest not wedlock, thou didst abolish the tyranny of death.

Canon to the venerable Matrona, the acrostic whereof is: "I hymn the glory of Matrona, as is meet," the composition of Joseph, in Tone VIII:

Irmos: All ye people, let us sing unto the Lord Who overwhelmed Pharaoh in the Red Sea, chanting a hymn of victory, for He hath been glorified!

As thou art, ever with the ranks of angels and art deified by communion with God, by thy supplications save them that honor thee.

Wholly consumed with divine desire, with showers of abstinence thou didst quench the burnings of soul-destroying pleasures.

Thou wast shown to be an honored vessel of the Master, having cleansed thy heart of carnal-passions through fasting, O Matrona.

Theotokion: O divinely joyous one, entreat Him that was well pleased to be born of thee in manner surpassing nature, that He save and bring peace unto all.

ODE III

Canon to the Martyrs

Irmos: The bow of the mighty is become weak, and the strengthless have girded themselves with power; wherefore, my heart is established in the Lord.

Confessing the Word equally with the Father and the Spirit, the martyrs manfully repelled the threefold waves of torments in the arena.

Having set thy feet firmly upon the rock of confession and faith, O martyr Onesiphorus, thou wast not moved by the winds of wounds.

Striving towards Christ, the Desired One, with all thy mind, O blessed martyr, thou didst not feel the pangs of thy wounds, O all-blessed one.

Theotokion: Look down and save me, O all pure one, for, in manner past recounting and inconceivable, thou gavest flesh to God the Word, Who ordereth all things, at the divine behest.

Canon to the Venerable One

Irmos: Thou art the confirmation of them that have recourse to Thee, O Lord; Thou art the Light of the benighted, and my spirit doth hymn Thee.

With the staff of divine faith didst thou cleave apart the sea of the passions, creating in a godly manner, a straight passage for souls.

Having attained the pure and blameless life of the monks, O all-honored one, thou wast manifestly shown to be the adornment of solitaries.

Thou didst strip thyself of the mortality of destructive passions, and by thy pious life didst strip the enemy naked.

Theotokion: The Creator united Himself to the flesh in thy womb, O all-pure one; and, abiding there, He became man, that He might give men that which is good.

Kontakion to the venerable Matrona, in Tone II:

Spec. Mel.: "Having received grace ...":

For love of the Lord, O venerable Matrona, thou didst ignore thy desire for rest, illumining thy spirit with fasting; by thy supplications cast down the arrogance of the adversaries, for mightily didst thou vanquish the wild beasts.

Ikos: O my God, grant me a stream of discourse, make my mind a wellspring of goodly order, and bless Thou my tongue, that I may hymn the ewe-lamb whom Thou hast crowned with Thy goodness; for if Thou dost not grant me fitting words, how will I be able to offer even a meager gift unto her who is rich in both words and deeds? Wherefore, grant me the power to confess her contest, for mightily did she vanquish the wild beasts.

Sedalion to the martyrs, in Tone I:

Spec. Mel.: "Thy tomb, O Savior ...":

Consumed with the fire of divine desire, ye were in no wise scorched by the touch of material fire, O blessed ones, and ye burned up deception; mercilessly stretched out, O passion-bearers, ye received an ever-memorable end, and have obtained glory.

Glory ..., Sedalion to the venerable one, in Tone VIII:

Spec. Mel.: "That which was commanded ...":

O mother, elect of God, thou didst pass through the tempest of life without foundering, guided to the harbor of life, where thou dost hymn the Deliverer and prayest unceasingly in our behalf, that Christ grant us grace and mercy; and thou preservest the flock which thou didst gather together with effort.

Now and ever ..., Theotokion:

O good one, who gavest birth to the immutable God, by thy maternal supplications make steadfast my heart, which is ever changing through sin, sloth and the assaults of the evil one, that I, too, may glorify thee with thanksgiving; O Mary Theotokos. Have mercy upon the flock which thou hast acquired, O all-immaculate one.

Or this Stavrotheotokion: **E**ver preserved by the Cross of thy Son and God, O Virgin, we vanquish the assaults and wiles of the demons; and hymn thee who art truly the Theotokos; and with love all we, the generations of man, bless thee, O all-pure one, as thou didst foretell. Wherefore, by thy prayers grant us remission of our offenses.

ODE IV

Canon to the Martyrs

Irmos: **F**or love of Thine image, O Compassionate One, Thou didst ascend Thy Cross, and the Gentiles melted away; for Thou, O Lover of mankind, art my strength and boast.

Emitting the effulgence of thy pangs, O blessed martyr Onesiphorus, by thy love thou didst draw the blessed Porphyrius to suffer with thee.

Laying them on a fiery gridiron, the tormentors bound together the warriors of Christ, who rejoiced and burned in spirit.

Rejoicing, O passion-bearers, ye offered yourselves to the Master of all as a perfect immolation and pure sacrifice; wherefore, ye are blessed.

Deceitful discourses were in no wise able to deceive thee who wast knowingly inclined toward the Master, O divinely wise, all-wise and most rich Porphyrius.

Theotokion: **O** Maiden, thou gavest birth to God the Word incarnate, Whose good pleasure it was to become like us all in the lovingkindness of His mercy, O all-immaculate Mistress.

Canon to the Venerable One

Irmos: **I** have heard, O Lord, the mystery of Thy dispensation; I have considered Thy works, and have glorified Thy divinity.

Having watered thy heart with the drops of thy tears, O Matrona, with the grace of God thou didst cultivate the grain which beareth the fruit of the virtues an hundredfold.

Setting the degrees of thy thought towards Christ, O right glorious one, thou didst remain un-perverted by the temptations of the wicked demons.

Having left behind li husband and the tumults of life in thy valorous wisdom, thou didst love the yoke of Christ and didst follow in His steps.

Theotokion: **W**ithout departing from the heavens, O all-pure one, God poured Himself forth into thy womb, and the Infinite became finite, loosing the boundless transgressions of the world.

ODE V

Canon to the Martyrs

Irmos: **T**hou hast come, a Light to the world, O my Lord, a holy Light which bringeth forth from the gloom of unbelief them that hymn Thee.

O immoveable pillars of the Church of Christ, through the might of the Spirit ye were shown to be unaltered by the leverage of tortures.

Ye shattered the idols of abominable gods and were shown to be models of piety and manliness, O honorable great martyrs.

Having through faith forsaken transient might, ye were girt about by God with a true warrior's skill, and, rejoicing, ye suffered.

Theotokion: **T**he Infinite One, limiting Himself, made His abode in thee, O Virgin, and showed thee to be more spacious than the heavens. Wherefore, we call thee blessed.

Canon to the Venerable One

Irmos: **R**ising at dawn, we cry to Thee: Save us, O Lord; for Thou art our God, and we know none other beside Thee!

Having been vested in the holy habit, O Matrona, thou didst clothe the malefic enemy in shame.

Thou didst trade transitory things for things of the future, and a husband for the immortal Bridegroom, Who leadeth our souls to God.

Offering up night-long praise to the Master, O Matrona, thou didst lull to sleep the pleasures of the flesh.

Theotokion: **T**hou gavest birth unto the Master of the quick and the dead, O all-immaculate one. Slay thou the passions of my heart.

ODE VI

Canon to the Martyrs

Irmos: I have come upon the depths of the sea, and the tempest of my many sins hath overwhelmed me; but, as God, lead up my life from the abyss, O greatly Merciful One.

The pangs of wounds didst thou endure, O martyr Onesiphorus; and having finished the contest and emerged a victor, thou didst receive heavenly honors.

Bound to one another by love, bound and led forth together, united to the Lord, as mighty athletes ye achieved separation from your bodies.

Bound to horses and forcibly dragged thereby to the most cruel of torments at the behest of the judge, ye were vouchsafed a blessed end, O right glorious martyrs of the Lord.

Theotokion: In manner transcending the laws of nature, O Virgin, thou gavest birth unto the Bestower of the Law, Who renewed our damaged nature. Him do thou entreat, that He save me who am crushed down by sins.

Canon to the Venerable One

Irmos: I pour forth my prayer unto the Lord, and to Him do I declare my grief, for my soul is full of evil and my life hath drawn nigh unto hell, and like Jonah I pray: Lead me up from corruption, O God!

Like a melodious bird which sweetly lifteth up its voice in the meadow of fasting, thou didst attract an assemblage of most sacred women, as though they were noetic sparrows, escaping the net of the enemy with the aid of the Spirit, O Matrona.

Restraining the flesh through love of wisdom, reining in the passions, splendidly bedecking thy soul as a most comely adornment for Christ, thou art known to be beauteous and magnificent in the Spirit, O Matrona.

Thou didst love the angelic life on earth, unceasingly, hymning Him Who for our sake became incarnate of the holy Virgin in the magnitude of His goodness and Who strengthened thy womanly nature against the wicked foe.

Theotokion: Human nature was enslaved to sin; but thou hast delivered it from evil bondage, O Theotokos, giving birth unto the Master of all, Who hath shown us the ways of entering into life, O all-immaculate one.

Kontakion to the martyrs, in Tone II:

Spec. Mel.: "Seeking the Highest ...":

Having suffered mightily, the two martyrs cast the arrogance of the enemy down to the ground, being illumined by the grace of the uncreated Trinity, O glorious Onesiphorus and Porphyrius. Pray ye unceasingly in behalf of us all.

Ikos: **M**ade steadfast by divine might, the warriors of Christ were able to set at naught the counsels and devices of the enemy; bound together to wild horses and suffering in accordance with the law, they ask of God for us the remission of debts, freedom from the trials to come, and deliverance from evils. Wherefore, we ever praise them, as great favorites of God who pray unceasingly in behalf of us all.

ODE VII

Canon to the Martyrs

Irmos: **O**nce, in Babylon, the children of Abraham trod down the flame of the furnace, crying aloud in hymns: **O** God of our fathers, blessed art Thou!

Manifesting the noble traits of thy most noble soul, thou didst confess the incarnate God before thy tyrant, O Onesiphorus.

Enamored of the everlasting freedom of God, as a right obedient slave thou didst share in thy master's suffering, and with Him dost thou now join chorus, O most blessed Porphyrius.

Having extinguished the burning flame of godlessness with drops of your divine blood, O all-praised ones, ye cried out: O God of our fathers, blessed art Thou!

That ye might receive blessed and immortal glory, ye suffered a blessed death, O divinely radiant stars of the noetic Sun.

Theotokion: **T**hou gavest birth unto the Word Who was incarnate of thy blood, and Whose good pleasure it hath been to deify those who chant on earth: O God of our fathers, blessed art Thou!

Canon to the Venerable One

Irmos: **I**n the furnace the Hebrew children boldly trod upon the flame and transformed the fire into dew, crying out: **Blessed art Thou, O Lord God, forever!**

Like a most comely turtledove, for God thou didst protect the fruitfulness of chastity from the barrenness of the passions, O blessed one, having truly deified those saved by thee.

Having left behind the world and all the things of the world, in the hope of God, thou hast now inherited a heavenly bequest, O honored Matrona, who art truly the adornment of solitaries.

Theotokion: **H**e that lifted the curse of Eve made His abode in the all-immaculate Virgin, pouring forth a fountain of blessings upon them that cry out: **Blessed is the Fruit of thy womb, O all-pure one!**

ODE VIII

Canon to the Martyrs

Irmos: Christ our God, Who was nailed to the Cross in the flesh and Who showed it to us as a sword of salvation, O ye children, exalt supremely forever!

Giving your members over to rending, ye rent asunder the insensitive heart of the enemy, remaining unshaken in mind, O greatly renowned and crowned ones.

The fire of ignorance was extinguished by your blood, O sufferers, and ye have watered the hearts and souls of all the faithful with the restoration of the knowledge of God.

By the guidance of Christ ye passed through the waves of cruel torments, and in incorruption ye found shelter in the harbor of God's heavenly kingdom.

An ember burning with the fire of the Paraclete were the martyrs manifestly shown to be; and they burned up the deceit of the enemy and illumined the whole world.

Theotokion: The Word of God found thee to be a choice flower in the vales of life, and He desired thy beauty and, incarnate, perfumed the whole world.

Canon to the Venerable One

Irmos: Victors over the tyrant arid the flame through Thy grace, and paying careful heed to Thy commandments, the children cried aloud: Bless the Lord, all ye works of the Lord!

Having adorned thy soul with qualities of piety, O pure Matrona, through the divine Spirit thou didst lead to God a choir of virgins, who sing: Bless the Lord, all ye works, and exalt Him supremely forever!

Through divine grace the torrents of thy sweat dried up the turbid torrents of the passions, and they ever water the hearts of them that approach thee with faith. Wherefore, we honor thee for all ages.

Having arrayed thyself in the armor of faith and abstinence, thou wast not wounded by the arrow of pleasure, abiding, though thou didst, among men; and him that of old wounded Eve thou didst wound with the spear of chastity, O blessed Matrona.

Theotokion: Behold, as Isaiah saith in the Spirit, a Virgin shall conceive in her womb Him that delivereth from the belly of Hades us that piously cry out: Bless the Lord, all ye works, and exalt Him supremely forever!

ODE IX

Canon to the Martyrs

Irmos: Eve, through weakness, dwelt under the curse of disobedience; but thou, O Virgin Theotokos, hast budded forth blessing upon the world with the Offspring of thy pregnancy: Wherefore, we all magnify thee.

The hard diamonds and pillars of the Faith, strengthened by the might of Christ, were able to do battle with the bodiless foe while in the flesh, and now they rejoice in the heavens with those who suffered from of old.

Like a sacred chariot of the Word, ye were made fast to irrational beasts, O divine martyrs, and, rejoicing, ye attained unto the refuge of heaven and received crowns of honor. Wherefore, ye are fittingly blessed.

The glorious city of Pankeanon now hath your bodies, O divine martyrs, and it is enriched by you, its helpers and physicians, who ever heal the infirmities of the souls and bodies of them that approach with faith.

O ye divine and splendid pair, ever-glorious passion-bearer Porphyrius and right wise Onesiphorus: Entreat the all-holy Trinity, that peace and deliverance from evils be granted to our souls.

Theotokion: **H**aving clothed Himself wholly in me, O all-immaculate one, the Master issued forth from thy divine womb like a Bridegroom; and He, that sustaineth all creation with a gesture, is fed with milk, O blessed ever-Virgin.

Canon to the Venerable One

Irmos: **E**very ear is awed to hear of the ineffable condescension of God, that the Most High willingly did lower Himself even unto taking flesh, becoming man through the Virgin's womb. Wherefore, O ye faithful, let us magnify the all-pure Theotokos!

As a divine dove, O glorious Matrona, thou hast flown aloft on golden wings of virtue, and dost now abide where the choirs of the venerable are, and the ranks of the righteous, and eternal gladness and ineffable joy.

Loving the Sun of righteousness, Who, in the lovingkindness of His compassion, shone forth from a woman, O pure one, thou didst easily traverse the hot and barely passable path of fasting, burning the demons and withering the passions of the flesh.

Thy divine memorial hath shone forth upon us more brightly than the sun, illumining our hearts and minds; thereon be thou mindful of us that celebrate it faithfully, O glorious Matrona, who truly hast boldness before God.

Theotokion: **O** Maiden, who didst hold in thine arms Him that beareth all things with but a gesture: Deliver me from the hands of the alien by thy mediation, illumine my mind with thy light, and dispel the passions which persistently war against me.

Exapostilarion: Spec. Mel.: "Hearken, ye women ...":

Let us honor the glorious martyrs Onesiphorus and Porphyrius, who shone forth in sufferings and have enlightened the world with the splendors of martyrdom, for they pray for us that celebrate their memory with love.

Glory ..., to the venerable one:

Amongst men didst thou dwell, O ever-glorious Matrona, receiving the monastic habit. O strange wonder! How, O venerable one, didst thou hide from the tyrant, who doth ever persistently spread bitterness? By fasting, prayer and unceasing vigils thou didst crush his head.

Now and ever ..., Theotokion:

Rejoice, palace of God! Rejoice, mountain overshadowed! Rejoice, bush unburnt! Rejoice, throne of glory! Rejoice, divine table! Rejoice, golden jar! Rejoice, most splendid candlestick! Rejoice, O Mary, Virgin Mother, thou light cloud!

THE 9th DAY OF THE MONTH OF NOVEMBER
COMMEMORATION OF OUR FATHER AMONG THE SAINTS, NECTARIUS, BISHOP
OF PENTAPOLIS, WONDERWORKER OF AEGINA
AT LITTLE VESPERS

On "Lord, I have cried ..." 4 stichera, in Tone IV:
Spec. Mel.: "As one valiant among the martyrs ...":

In these latter times thou didst follow the footsteps of the saints in the purity of thy, life and the goodness of thy ways, by true wisdom and the works of love, O holy hierarch Nectarius; wherefore, the Master of all hath sanctified thee, and with honor hath reckoned thee among the saints.

Thou didst receive the sweetness of grace in thy heart, O holy Nectarius, and, possessed of wisdom and divine inspiration, with the sweetness of thy words thou givest spiritual joy to the souls of the faithful; and by thy miracles, as with a radiant beacon, thou dost ever enlighten the Church of Christ, which is illumined by thy glory.

O venerable Nectarius, we piously approach thy precious relics, which are full of the sweet fragrance of heaven and are glorified by the grace of the divine Spirit. From them do we obtain sanctification and deliverance from the passions, and those who are afflicted with incurable ailments receive speedy healing, and honor thee, crying aloud.

Ever protect the convent which thou didst found and hast hedged about with a rule for the salvation of souls; preserve thou the island of Aegina, O Nectarius, and freely grant thy speedy assistance, ever interceding for it before the Lord, together with the blessed Dionysius, its chief shepherd.

Glory ..., in Tone I:

Come, all ye faithful, let us venerate Nectarius, the new luminary of the Church; for in our days he lived a godly life in holiness and truth, and attained unto the virtues of the saints of old; and being a chosen vessel like Paul, he hath been glorified by the hallowing grace of the Spirit, and granteth unto each those petitions which conduce to salvation, in that he is a godly hierarch.

Now & ever ..., Theotokion, in the same tone:

Accept the supplications of sinners, O all-holy Virgin; disdain not the groans of the oppressed; and entreat Him Who was born of thine immaculate womb, that we be granted salvation.

On the Aposticha, these stichera, in Tone II:
Spec. Mel.: "O house of Ephratha ...":

Purified in spirit, * O Nectarius, * in thy grace-filled discourse * thou pourest forth spiritual delight * upon the Church of Christ.

Stichos: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

In these latter times, * O Nectarius, * thou hast truly been shown to be * a great servant of the Lord, * and hast strengthened the faithful.

Stichos: Precious in the sight of the Lord is the death of His saints.

The Church of Christ * rejoiceth in the Spirit, * beholding the grace * which thou hast received from heaven, * O Nectarius our father.

Glory ..., Triadicon, in the same tone & melody:

Praise and glory are due unto Thee, * O Almighty Godhead, * Thou threefold Light, * for Thou hast glorified * Thy godly hierarch.

Now & ever ..., Theotokion, in the same melody:

In sacred words * the divine Nectarius * proclaimeth thy glory, * O Virgin Theotokos, * in that He is glorified by the Spirit.

Troparion, in Tone I:

O ye faithful, let us honor Nectarius, the offspring of Silyvria, the guardian of Aegina, the true friend of the virtues, as a godly servant of Christ; for he poureth forth all manner of healings upon those who piously cry aloud: Glory to Christ Who hath glorified thee! Glory to Him Who hath crowned thee! Glory to Him Who through thee worketh healings for all!

Glory ..., another troparion, in Tone IV:

Having lived a holy life, as a wise hierarch, O venerable Nectarius, thou didst glorify the Lord by thy virtuous life. Wherefore, thou art glorified by the Comforter with power, wherewith thou drivest away demons and healest the sick, who hasten with faith to thy divine relics.

Now & ever ..., Theotokion:

The mystery hidden from all ages and unknown to the ranks of angels, hath been revealed to those on earth through thee O Theotokos: God incarnate in an unconfused union, Who willingly accepting the Cross for our sake, hath raised up the first-formed man, thereby saving our souls from death.

AT GREAT VESPERS

After the Introductory Psalm, we chant "Blessed is the man ...", the first antiphon.

On "Lord, I have cried ...", 6 stichera: 3 in Tone I:

Spec. Mel.: "O wondrous miracle ...":

O wondrous miracle! In most recent times the wise Nectarius hath shone forth upon the world like an all-radiant lamp, and illumined the faithful with the most brilliant light of the Gospel by his godly discourse and blameless and excellent life. Wherefore, he hath been glorified by the gifts of the Comforter, and granteth healing unto those who entreat him unceasingly.

O Thy dispensation, O Christ! For as Thou didst promise, Thou hast wondrously glorified the wise Nectarius with the gift of miracles, as a true friend who glorified Thee by the splendor of his life, manifestly revealing unto all the power of the love which is in Thee, O Savior. Wherefore, through his supplications grant us remission of transgressions and Thy peace, O Good One.

Today the assemblies of the faithful rejoice with splendor in thy new commemoration, O sacred Nectarius, singing hymns unto thee; the Church of Christ mystically joineth chorus in thy glory, finding thee to be an unshakable confirmation in these latter days; and the island of Aegina doth excellently adorn itself, enriched as with a treasure by thy relics which are redolent of myrrh.

And 3 stichera in Tone II: Spec. Mel.: "With what crowns of praise ...":

With what wreaths of praise shall we crown the hierarch, who hath newly shone forth and adorned the Church with the effulgence of piety, the new ornament of the Orthodox, who was equal in zeal to the holy hierarchs of old? For having wisely emulated their manner of life, he hath been glorified by Christ, Who bestoweth great mercy upon all.

With what melodious hymns shall we praise the hierarch, the divine favorite of God, the treasury of the virtues and harp of theology, who now poureth forth upon the Church the heavenly nectar of piety, the divine discourse of grace, from his wise lips: Nectarius, who hath received from God the gift of miracles?

With what spiritual speech shall we bless thee, O hierarch, who led a truly divine life in the midst of the world, doing venerable and blameless works, and founded a holy convent for God on the island of Aegina, as an unshakable haven for souls? With its teacher, the divinely wise Dionysius, O venerable Nectarius, do thou ever preserve it.

Glory ..., in Tone VI:

Today the new feast of the hierarch Nectarius hath shone forth in splendor like a newly revealed star, illumining the Church. Come, therefore, ye multitudes of the Orthodox, and let us cry out to him with a voice of rejoicing: Rejoice, thou who didst emulate the venerable saints of old in evil times, wherein the love of many hath grown cold, as the Savior foretold! Rejoice, thou who didst wed learning and virtue, and hast illumined the souls of the faithful with the discourse of thy wisdom! Rejoice, adornment of holy hierarchs, advocate for Aegina and most fervent helper of those in its convent! Wherefore, O all-blessed Nectarius, standing before the throne of divine Majesty, pray thou unceasingly in behalf of those who with faith celebrate thine ever-glorious memory.

Now & ever ..., Dogmatic Theotokion, in the same tone:

Who doth not call thee blessed, O all-holy Virgin? Who will not hymn thine all-pure birthgiving? For the only-begotten Son Who shone forth timelessly from the Father came forth, ineffably incarnate, from thee, the pure one; and being God by nature, He becometh man for our sake, not divided into two Persons, but known in two natures without confusion. Him do thou beseech, O pure and most blessed one, that our souls find mercy!

Entrance. Prokimenon of the day. Three readings:

A READING FROM PROVERBS

The memory of the just is praised, and the blessing of the Lord is upon his head. Blessed is the man who hath found wisdom, and the mortal who knoweth prudence. For it is better to traffic for her, than for treasures of gold and silver. And she is more valuable than precious stones: no precious thing is equal to her in value. For length of existence and years of life are in her right hand; and in her left hand are wealth and glory: out of her mouth righteousness proceedeth, and she carrieth law and mercy upon her tongue. Hearken to me, O children, for I will speak solemn truths. Blessed is the man who shall keep my ways; for my outgoings are the outgoings of life, and in them is prepared favor from the Lord. Ye, O men, do I exhort; and utter my voice to the sons of men. I, wisdom, have built up; upon counsel, knowledge and understanding have I called. Counsel and safety are mine; prudence is mine, and strength is mine. I love those that love me; they that seek me shall find grace. O ye simple, understand subtlety, and ye that are untaught, imbibe knowledge. Hearken unto me again; for I will speak solemn truths. For my throat shall meditate truth; and false lips are an abomination before me. All the words of my mouth are in righteousness; there is nothing in them wrong or perverse. They are all evident to those that understand, and right to those that find knowledge. For I will instruct you in truth, that your hope may be in the Lord, and ye may be filled with the Spirit.

A READING FROM THE WISDOM OF SOLOMON

Though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age. He pleased God, and was beloved of Him: so that living among sinners he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time: for his soul pleased the Lord; therefore hastened He to take him away from among the wicked. This the people saw, and understood not, neither laid they up this in their minds: that His grace and mercy is with His saints, and that He hath respect unto His chosen.

A READING FROM PROVERBS

The mouth of the righteous droppeth wisdom: but the tongue of the unjust shall perish. The lips of just men drop grace: but the mouth of the ungodly is perverse. False balances are an abomination before the Lord: but a just weight is acceptable unto Him. Wherever pride entereth, there will also disgrace: but the mouth of the humble doth meditate wisdom. The integrity of the upright shall guide them, but the overthrow of the rebellious shall spoil them. Possessions shall not profit in the day of wrath, but righteousness will deliver from death. When a just man dieth, he leaveth regret: but the destruction of the ungodly is speedy and causeth joy. Righteousness traceth out blameless paths: but ungodliness encountereth unjust dealing. The righteousness of upright men delivereth them: but transgressors are caught in their own destruction. At the death of a just man his hope doth not perish: but the boast of the ungodly perisheth. A righteous man escapeth from a snare, and the ungodly man is delivered up in his place. In the mouth of ungodly men is a snare for citizens: but the understanding of righteous men is prosperous. In the prosperity of righteous men a city prospereth, but at the destruction of the wicked there is exultation. At the blessing of the upright a city shall be exalted, but by the mouths of ungodly men it is overthrown. A man void of understanding sneereth at his fellow citizens: but a sensible man is quiet.

At Litia, the sticheron of the temple, and these stichera of the holy hierarch-

In Tone I: Rejoice in the Lord, O thou Church of Christ! Be glad and rejoice, O chosen bride of the King of heaven! For, lo! in our generation the venerable Nectarius, the true hierarch of Christ, again sealeth that which God taught thee of old, and loudly proclaimeth it by the glory wherewith he hath been glorified by the one God. Wherefore, having him as a pillar and foundation, and seeing the grace of his miracles, cry thou aloud unto thy Bridegroom: Glory be to thee, O Lord!

In Tone II: Who will not leap for joy, who will not rejoice in spirit at the new celebration of the holy hierarch Nectarius? For every soul delighteth to see him glorified who is exalted in holiness. Wherefore, blessing his glorious life and the sanctity of his excellence, let us cry aloud: Jesus Christ, the same yesterday, today and forever!

In Tone III: Let us use the words of David, and rightly cry aloud to Nectarius, the initiate of sacred mysteries: Blessed art thou, and well shall it be with thee, O most blessed father, for thou hast lived blamelessly in virtue, directing thy mind toward the things of heaven while in this life, showing thyself to be a hierarch holy and innocent. Fulfilling the things of God as is meet, thou didst wisely serve the Church of Christ; and glorified with the gift of miracles as is meet, thou intercedest for those in tribulation and grantest unto each those petitions which conduce to salvation.

In Tone IV: Thou didst excel in grace-filled discourse, and didst show thyself to be a godly husbandman of the Gospel of peace, O father Nectarius; and from thy divine mouth words of prophecy have poured forth. Forsaking the tumults of the world, thou didst unite thyself to God in stillness, abiding on the island of Aegina; and there thou didst erect a house of prayer, where thou didst serve its nuns as a model of the virtues, O father and teacher, and now thou hast fallen asleep like the saints, and prayest without ceasing for our souls.

O thy holy life, which was acceptable to God, O divinely inspired Nectarius! O the strange wonders which thou daily performest through the grace imparted to thee! Who then will not marvel at thee, who art truly wondrous? Who will not glorify thee, whom God hath glorified? For thy relics are shown to be a well-spring of healings, in that they cure grievous ailments and expel unclean spirits. And all who have recourse to thee with faith obtain salvation of soul and bodily healing, and glorify Christ, Who hath glorified thee with wonders.

Glory ..., in Tone V:

Come, ye assemblies of the faithful, let us hasten to Aegina! Come, let us behold the strange wonders which the right hand of the Most High hath wrought of late! For, in accordance with His promise, He Who is Truth hath glorified with eternal gifts the divinely wise Nectarius, since he hath gained evangelical fame. Wherefore, his precious relics are filled with sweet fragrance, and are become a wellspring of healing for those who piously have recourse unto them. Thus, drawing forth therefrom the savor of life, let us like David cry aloud: Great is the Lord, and exceedingly to be praised! Wherefore, save Thou our souls, O Thou Who lovest mankind.

Now & ever ..., Theotokion, in the same tone:

We bless thee, O Virgin Theotokos, and we, the faithful, glorify thee as is meet, O unshakable pillar, impregnable rampart, invincible help, thou bulwark and refuge for our souls.

On the Aposticha, these stichera, in Tone V:

Spec. Mel.: "Rejoice ...":

Rejoice, thou who hast shone forth like a star of heavenly radiance in these latter days, and with the brilliance of thy miracles dost guide those who are benighted by the passions! O Nectarius, thou intelligence pleasing unto God, full of light divine, who, as it is written, hast rationally studied the law of our God, O most splendid luminary, who dost now emit beams of piety through thy life: entreat Christ, O father, that He grant our souls great mercy.

Stichos: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

Having passed through the spiritual life with heavenly wisdom, O hierarch, thou wast shown to be a receptacle of the Holy Spirit exalted with honored humility of mind, showing forth the splendor of thy soul with the forthrightness of thy morals and thy most simple ways, for which sake thy lot is with the saints. Wherefore, bowing down before the myrrh-streaming shrine of thy relics, we cry out in compunction: O Nectarius, grant salvation of soul and body to each of us!

Stichos: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

The Church of Christ rejoiceth, glorified with heavenly glory at the sight of thee, O Nectarius, and it magnifieth Christ, Who hath shown thee to be a wonder-worker. And the island of Aegina is most excellently gladdened, enriched by the shrine of thy relics, as with an inexhaustible treasury of sanctification. Moreover, thy divine convent is filled with delight, ever gazing upon thee and crying out with tears: Thou art my glory and help, my protection and guardian, O father!

Glory ..., in Tone VIII:

The heavenly Jerusalem hath thy sanctified soul with the spirits of the saints, O glorious Nectarius, and the island of Aegina hath thy grace-bearing relics as riches divinely bestowed and free healing for all infirmities and every sorrow. For, fleeing to them from every place, those who suffer receive healings, and answers to their petitions which conduce to salvation; and with a voice of thanksgiving they glorify thee who glorified the Lord. Him do thou beseech, we pray, in behalf of our souls.

Now & ever ..., in the same tone:

O unwedded Virgin who ineffably conceived God in the flesh, Mother of God Most High: accept the entreaties of thy servants, O most immaculate one, granting unto all cleansing of transgressions. And, accepting now our supplications, pray thou that we all be saved.

Troparion, in Tone I:

O ye faithful, let us honor Nectarius, the offspring of Silyvria, the guardian of Aegina, the true friend of the virtues, as a godly servant of Christ; for he poureth forth all manner of healings upon those who piously cry aloud: Glory to Christ Who hath glorified thee! Glory to Him Who hath crowned thee! Glory to Him Who through thee worketh healings for all!

Glory ..., another troparion, in Tone IV:

Having lived a holy life, as a wise hierarch, O venerable Nectarius, thou didst glorify the Lord by thy virtuous life. Wherefore, thou art glorified by the Comforter with power, wherewith thou drivest away demons and healest the sick, who hasten with faith to thy divine relics.

Now & ever ..., Theotokion:

The mystery hidden from all ages and unknown to the ranks of angels, hath been revealed to those on earth through thee O Theotokos: God incarnate in an unconfused union, Who willingly accepting the Cross for our sake, hath raised up the first-formed man, thereby saving our souls from death.

AT MATINS

On "God is the Lord ...", the first Troparion of the saint, in Tone I:

O ye faithful, let us honor Nectarius, the offspring of Silyvria, the guardian of Aegina, the true friend of the virtues, as a godly servant of Christ; for he poureth forth all manner of healings upon those who piously cry aloud: Glory to Christ Who hath glorified thee! Glory to Him Who hath crowned thee! Glory to Him Who through thee worketh healings for all! (Twice)

Glory ..., the second troparion of the saint, in Tone IV:

Having lived a holy life, as a wise hierarch, O venerable Nectarius, thou didst glorify the Lord by thy virtuous life. Wherefore, thou art glorified by the Comforter with power, wherewith thou drivest away demons and healest the sick, who hasten with faith to thy divine relics.

Now & ever ..., Theotokion, in the same tone:

The mystery hidden from all ages and unknown to the ranks of angels, hath been revealed to those on earth through thee O Theotokos: God incarnate in an unconfused union, Who willingly accepting the Cross for our sake, hath raised up the first-formed man, thereby saving our souls from death.

After the first chanting of the Psalter, these Sedalia, in Tone I:

Spec. Mel.: "Thy tomb, O Savior ...":

Thou hast shone forth on us in these latter days like an all-radiant sun, O venerable Nectarius, and hast moved all to the glory and praise of Christ, the Master of all, Who hath shown thee forth as one glorified with the power of miracles, O father.

Glory ..., in the same melody:

With divine gifts thy most honored head miraculously poureth forth abundant healings at all times, mystically gladdening with the fragrance of the myrrh of the Spirit those who hasten with reverence and love to thy monastery, O holy one.

Now & ever ..., Theotokion:

O thou who gavest birth to the immutable and uncircumscribable Master of all through thy pure blood, even after giving birth thou hast remained a Virgin; wherefore, we all glorify thy mighty works, O Virgin, and we hope to find salvation through thy fervent intercession.

After the second chanting of the Psalter, these Sedalia, in Tone III:

Spec. Mel.: "Awed by the beauty of thy virginity ...":

Accepting the purity of thy life and the uprightness of thy character as a spiritual offering, O father, the Master hath revealed thee as a stream of healings in Aegina for those who with faith have recourse unto thy holy relics, which are redolent with divine fragrance.

Glory ..., another Sedalion, in Tone IV, Spec. Mel.: "Joseph marveled ...":

The grace of miracles given thee by God, which acteth through thy relics, doth truly amaze the thoughts of the faithful, O wise one; wherefore, multitudes of the pious of every rank hasten to thy monastery, and the sick are healed by thine aid, O holy one, hymning Christ with joy, Who hath sanctified thee, O venerable one.

Now & ever ..., Theotokion, in the same melody:

The Creator of the ages, Who upholdeth all things, is in manner past understanding wholly contained within thy divine womb, without parting from His unity with the Father, O immaculate one; and issuing forth from thy womb as both perfect God and man, He hath deified the nature of Adam and saved the whole world. Him do thou entreat, O Theotokos, that our souls be saved.

Polyeleos, and this magnification: We magnify thee, O holy hierarch Nectarius, and we honor thy holy memory; for thou dost entreat Christ God in our behalf.

Selected Psalm verses:

A: Hear this, all ye nations; give ear, all ye that inhabit the world.

B: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

Glory ..., Now & ever ..., Alleluia ..., (Thrice)

After the Polyeleos, this Sedalion, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

As an enunciator of Orthodox dogmas, a teacher of divine doctrines and a godly hierarch, O venerable one, thou didst divinely direct the thoughts of the pious toward the love of God and the path to salvation; wherefore, for the salvation of souls, in Aegina thou didst erect an honorable convent with wisdom divine, O venerable and God-bearing Nectarius, wherein multitudes of monastics, venerating thy precious relics, celebrate thy holy memory with love.

Glory ..., Now & ever ..., Theotokion:

Accepting thee as the jar which contained Manna and the luminous and divinely radiant lamp of the Word, O all-pure one, as a toiler of virtue the godly Nectarius fittingly illumined his soul and mind with thine outpourings of light; wherefore, in Orthodox manner he proclaimed thee the most incorrupt Virgin and Mother of Christ, O pure and most hymned Theotokos, and now, enjoying the enlightenment of thy Son which passeth understanding, with the angels he doth glorify thine ineffable glory.

Song of Ascents, the first antiphon of Tone IV

Prokimenon, in Tone IV: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

Stichos: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

Let every breath praise the Lord.

GOSPEL ACCORDING TO MATTHEW, § 103 [MT. 24: 42-47]

The Lord said to His disciples: "Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods."

After Psalm 50, this sticheron, in Tone VI:

Today the God-bearing Nectarius, the new adornment of the Church, hath completed the final race of the virtues, his ascent to heaven; and having made his abode in the splendor of the saints, he delighteth in the tree of life which is there. And receiving the enlightenment of majestic glory, he asketh for us deliverance from misfortunes, peace profound and great mercy.

Canon of Supplication to the All-holy Theotokos [the Paraclysis], with 6 troparia, including the Irmos; and two canons of the holy hierarch, with 8 troparia.

ODE I

Canon I of the holy hierarch, the acrostic whereof is "Praise be to the divinely eloquent Nectarius!" The composition of Gerasimus, in Tone I:

Irmos: Let us all chant a hymn of victory unto God, Who hath wrought marvelous wonders with His upraised arm and saved Israel, for He is glorious.

With the light of thy prayers illumine the darkness of my mind, and grant me discourse, that I may hymn with splendor thy holy memory, O wonderworker Nectarius.

In these latter times thou didst shine forth like a never-setting sun: the splendor of thy works doth wondrously emit the light of the Gospel upon all the ends of the earth, O father.

Following in the footsteps of the holy hierarchs of Christ of old by the purity of thy life, O venerable Nectarius, thou hast been shown to live with them as their peer.

Theotokion: **H**aving received the infinite Essence in thy womb without being consumed, O all-pure Virgin, thou gavest birth in the flesh to the Creator of all without change or confusion.

Canon II of the holy hierarch, the acrostic whereof is "Grant unto us the nectar of life, O father! The composition of Gerasimus", in Tone IV:

Irmos: I will open my mouth, and with the Spirit will it be filled; and I shall utter discourse unto the Queen and Mother, and shall appear, keeping splendid festival; and, rejoicing, I will hymn her wonders.

As a stream of spiritual waters full of heavenly life, thou now pourest forth the nectar of grace, and dost gladden our hearts by thy grace, O venerable Nectarius.

Rejoicing, the Holy Orthodox Church singeth festal praise and doth celebrate a new festival for thy sake, O holy one, putting its enemies to shame by thy holiness.

Having adorned thy life with meekness of character from thy youth, O venerable one, by divine understanding thou wast shown to be a true lover of virtue and an initiate of wisdom, O father Nectarius.

Theotokion: Hymning the Queen of all, the Ever-virgin Mistress, with thy divine discourse, thou didst receive unassailable power from her; wherefore, thou didst manfully endure the assaults of temptations during thy lifetime, O holy one.

Katavasia: I will open my mouth, and with the Spirit will it be filled; and I shall utter discourse unto the Queen and Mother, and shall appear, keeping splendid festival; and, rejoicing, I will hymn her wonders.

ODE III

Canon I

Irmos: Let my heart be made steadfast in Thy will, O Christ God, Who didst, establish the second heaven above the waters and didst found the earth upon the waters, O Almighty One.

Vouchsafed divine love in sacred manner from thy youth, O father Nectarius, thou didst choose to follow Christ, and in mind didst withdraw from all vanity.

With the words of thy mouth thou didst drop heavenly sweetness into the hearts of those who accept thy words with faith, and thou dost direct the minds of the faithful to that which is higher.

Arrayed in true holiness and pure morals, thou hast been shown to be a new adornment of holy hierarchs, O holy hierarch Nectarius; wherefore, we bless thee.

Theotokion: Adorned with the splendors of virginity in manner past understanding, thou didst supernaturally give birth to God in the flesh, O all-pure one, and by thy birthgiving hast annulled the curse of Eve.

Canon II

Irmos: O Theotokos, thou living and abundant fountain: in thy divine glory establish those who hymn thee and spiritually form themselves into a choir; and vouchsafe unto them crowns of glory.

Thou didst wisely follow the ways of the saints by all-pure works, didst sanctify thy mind in all holiness, O blessed Nectarius, and didst purify thy heart.

With the sprinkling of divine water thou didst deliver trees and plants from harm, O Nectarius, and to the people of Aegina thou wast shown to be rich in the grace of God, wondrous in the divine Spirit.

Desiring a life of stillness, thou didst erect an honorable convent in Aegina, O venerable one; and thou didst show forth a model of divine virtue for monastics there, O Nectarius.

Theotokion: **I**n that thou art the Mother of God Who loveth mankind, O Virgin, have pity on me and heal the fever of my soul, I pray, with the dew of thy grace, that, saved, I may magnify thee.

Katavasia: **O Theotokos, thou living and abundant fountain: in thy divine glory establish those who hymn thee and spiritually form themselves into a choir; and vouchsafe unto them crowns of glory.**

Sedalion, in Tone V: Spec. Mel.: "The Word Who is equally unoriginate ...":

Completing the flight of the virtues, O venerable Nectarius, thou didst pass divinely over to the life which ageeth not, and hast been shown to share the portion of the saints, with whom do thou continually entreat Christ, the King of all, that He grant remission of sins and salvation of soul unto those who celebrate thy memory.

Glory ..., Now & ever ..., Theotokion:

O ye faithful, let us hymn and magnify the Ever-virgin Maiden, the pure Theotokos, the all-pure vessel which contained God, for she hath delivered us from the ancient curse, having given birth, without knowing wedlock, unto the transcendent Word, for the salvation of our souls.

ODE IV

Canon I

Irmos: **Foreseeing in the Spirit the incarnation of the Word, O Prophet Habbakuk, thou didst announce, crying out: When the years draw nigh, Thou shalt be acknowledged; when the season cometh, Thou shalt be shown forth! Glory to Thy power, O Lord!**

Having reached the end of thy life on earth in holiness, thou wast shown to dwell in the heavens with all the saints; and the shrine of thy relics poureth forth sanctification and salvation upon the sick and sorrowful, O hierarch.

Having served in holiness and purity, as a priest pleasing unto Christ, the Accomplisher of all things, O wise one, thou didst offer Him thine undefiled life as a pure sacrifice, O holy hierarch; wherefore, thou hast been glorified as is meet.

Thy most holy head doth miraculously heal all manner of ailments and cruel sufferings; for the divine grace which dwelt therein acteth in many ways upon those who approach it, according to the measure of their faith.

Theotokion: **T**he Immaterial One, Who hath existed from before time began, was born of thy womb according to our image; and having remained God, as He always was, and delivered Adam from the curse, He showeth forth as children of God those who glorify thee with faith, O Theotokos.

Canon II

Irmos: Seated in glory upon the throne of the Godhead, Jesus most divine hath come on a light cloud, and with His incorrupt arm hath saved those who cry: Glory to Thy power, O Christ!

O blessed father Nectarius, the shrine of thy relics is redolent with the fragrance of the Spirit and the savor of heavenly life, gladdening those who have recourse to it.

With fervent prayer and abstinence thou didst cause the uprisings of thy flesh to die away, O venerable Nectarius, and didst furnish the powers of thy soul with wings, to take divine flight unto the effulgence of the Spirit.

In thy pious ways thou didst blamelessly follow Dionysius, the godly pastor of Aegina, and as thou partakest of heavenly glory with him, O holy one, unceasingly pray that your island be saved.

Theotokion: O thou who art full of grace, who gavest birth in the flesh unto the incorporeal Lord, thou hast been shown to be holier than the incorporeal hosts and transcending them, O pure one; wherefore we all hymn thy glory.

Katavasia: Seated in glory upon the throne of the Godhead, Jesus most divine hath come on a light cloud, and with His incorrupt arm hath saved those who cry: Glory to Thy power, O Christ!

ODE V

Canon I

Irmos: Grant us Thy peace, O Son of God, for we know none other than Thee. We call upon Thy name, for Thou art the God of the living and the dead.

With spiritual wisdom, and the discourse of a holy life, thou didst direct the hearts of the faithful to those things which are higher, O Nectarius, as an all-wise sacred preacher of the Gospel.

Arrayed in the vesture of the hierarchy, thou didst adorn it with the virtues, in that thou art a godly hierarch and performer of the divine mysteries.

Wisely adorned with understanding and meekness, thou didst bring together venerable virgins in godliness, and didst lead them to Christ by thy words and the works of thy blameless life.

Theotokion: As thou art merciful, O all-pure one, with thine effulgence enlighten my soul, which hath been darkened by the gloom of the passions, O pure one, and nail me wholly to the fear of God.

Canon II

Irmos: All things are filled with awe at thy divine glory; for thou, O Virgin who hast not known wedlock, didst contain within thy womb Him Who is God over all, and gavest birth to the timeless Son, granting peace unto all who hymn thee.

The shrine of thy relics ever poureth forth manifold healings through the abundance of the Paraclete, O father Nectarius, and driveth away evil spirits from all who invoke thy grace.

Granting healing to the sick and deliverance to the suffering who have recourse unto thee, O father, thou healest chronic illnesses, and with the dew of thy grace thou coolest those burning with fever.

Thou hast been shown to be equal in honor with the ancient fathers, having emulated their manner of life, their divine zeal and other virtues; and thou didst distinguish thyself with true humility of mind and most simple morals, O Nectarius.

Theotokion: **O** immaculate Virgin, abode of purity, animate and divine phial of the Myrrh of life poured forth within thee: through a life of piety make thou my soul a vessel of the sweet fragrance of the virtues.

Katavasia: **All things are filled with awe at thy divine glory; for thou, O Virgin who hast not known wedlock, didst contain within thy womb Him Who is God over all, and gavest birth to the timeless Son, granting peace unto all who hymn thee.**

ODE VI

Canon I

Irmos: **Emulating the Prophet Jonah, I cry out: O Good One, free me from corruption! O Savior of the world, save me who cry out: Glory to Thee!**

Like a star newly shining forth in these latter times, thou dost mystically illumine the hearts of the faithful, O father Nectarius, and dost kindle them with love divine.

Having lived on earth with divine knowledge and wisdom during evil times like the most wise Paul, O Nectarius, thou hast been splendidly glorified by the Lord.

Having unshakably established thy holy monastery in the fear of God, O Nectarius, thou didst show it to be a tranquil haven for the salvation of souls.

Theotokion: **O** all-immaculate one, who gavest birth to the Creator of all in the flesh and annulled the ancient curse of Adam, deliver me from the darkness of the passions.

Canon II

Irmos: **Celebrating this divine and most honored festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her.**

Receiving in thy heart the divine nectar of grace, O venerable Nectarius, from thence thou hast poured forth the sweetness of heaven upon the Church of Christ.

O father Nectarius, who among hierarchs art pleasing unto God and among teachers art divinely wise, thou hast been truly shown to be adorned with all manner of virtues.

As a fragrant rose, O father Nectarius, thy head doth gladden us with the divine savor of the Spirit, and bringeth an end to the sickness of the passions and sorrows.

Theotokion: **O** all-pure one, grant me power against the ancient foe who directeth his wiles and pursuit against me, that I may be shown to evade his harm.

Katavasia: **Celebrating this divine and most honored festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her.**

Kontakion, in Tone VIII: Spec. Mel.: "To thee, the champion leader ...":

In joy of heart let us hymn with songs the newly revealed star of Orthodoxy, the newly erected bulwark of the Church; for, glorified by the activity of the Spirit, he poureth forth the abundant grace of healings upon those who cry: Rejoice, O father Nectarius!

Ikos: **In** the world thou wast shown to be a man of heavenly mind, O Nectarius, hierarch of Christ; for having passed through life in holiness, thou wast shown to be blameless, venerable and God-pleasing in all things. Wherefore, thou hearest from us such things as these: Rejoice, thou by whom the faithful are edified; rejoice, thou of whom the enemy is afraid! Rejoice, emulator of the venerable fathers; rejoice, divine teacher of the Orthodox! Rejoice, most holy temple of the activity of God; rejoice, divinely inscribed book of new morals! Rejoice, for thou didst make thyself like unto the saints ill perfection; rejoice, for thou didst wisely spurn material things! Rejoice, splendid victory of the Faith; rejoice, honored clarion of grace! Rejoice, thou for whom the Church joineth chorus; rejoice, thou in whom Aegina rejoiceth! Rejoice, O father Nectarius!

ODE VII

Canon I

Irmos: **The fire neither touched nor vexed Thy children in the furnace, O Savior; for then, as with one mouth, the three hymned and blessed Thee, saying: Blessed is the God of our fathers!**

Serving Christ, the King of all, with upright mind and a pure heart, O venerable father, thou didst receive in thy soul the enlightenment of the Paraclete, crying out: Blessed is the God of our fathers!

Having noetically shone forth upon us in these latter times, being as radiant as the sun, thou guidest the minds of the faithful with the light of thy deeds, O sanctified Nectarius, adornment of holy hierarchs.

Like wondrous and healing aloes, O father Nectarius, the shrine of thy relics ever imparteth confirmation of soul and body unto those who with faith and great piety have recourse to thy most honorable convent.

Theotokion: As the Mother of God the Savior, O immaculate Virgin, look with thy merciful eye upon the affliction of my suffering soul, and deliver me from the cruel violence of destructive passions.

Canon II

Irmos: The divinely wise youths worshipped not a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoice, chanting: Blessed art Thou, the all-hymned God of our fathers!

Christ hath shown thee to be a well-spring of healings, O father, glorifying thee who glorified Him; wherefore, they who suffer from all manner of sicknesses flee to the shrine of thy relics and receive health.

The sacred writings of thy teachings continually gladden the souls of the pious; for, moved by the Holy Spirit, O father, thou didst wisely record words of grace and instruction for life.

As one simple, humble and temperate, O venerable one, thou wast filled with light past understanding; wherefore, thou hast been shown to be pleasing unto God, mystically guiding all to the higher gifts of God-pleasing morals.

Theotokion: Giving flesh unto the transcendent God through thy blood, without change or confusion, thou hast been shown to be a bridge of salvation leading over to the heavens us who faithfully cry aloud: Rejoice, O thou who art full of grace!

Katavasia: The divinely wise youths worshipped not a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoice, chanting: Blessed art Thou, the all-hymned God of our fathers!

ODE VIII

Canon I

Irmos: Him of Whom the angels and an the hosts of heaven stand in awe as their Creator and Lord, hymn, ye priests; glorify, ye children; bless, ye people, and exalt Him supremely for all ages!

Desiring that those on earth know the glory He hath given thee in the heavens, O wise one, the Lord hath shown forth thy holy relics as a well-spring of healings and many miracles, O all-blessed one.

As soon as thine honored tomb was opened, O father Nectarius, thy precious bones appeared from the earth like lilies of the field, imparting to all the sweet fragrance of immortality.

Pray thou, O hierarch of Christ, that thine honorable convent be delivered from all need, harm and wrath, for it boasteth in thee and in thy paternal love poured forth therein.

Theotokion: Without seed thou didst conceive the Creator of all things, giving birth to Him in the flesh without corruption, O Virgin. By thy grace deliver me, thine afflicted petitioner, from the carnal thoughts.

Canon II

Irmos: The birthgiving of the Theotokos saved the pious children in the furnace - then in figure, but now in deed, and it moveth all the world to chant to Thee: Hymn ye the Lord and exalt Him supremely for all ages!

Resplendent with the knowledge and wisdom of the truth of dogmas, O venerable father, thou wast shown to be an eminent teacher of the Orthodox Faith and an excellent husbandman of the ways of piety, cutting off the passions at the root by thy words, O all-blessed and holy hierarch.

The island of Aegina hath thee as a mediator, defender and helper, with the God-pleasing Dionysius, O father. With him, O Nectarius, do thou preserve it from all misfortune and need, for with faith it falleth down before thy divine relics.

As thy spiritual children, O venerable one, thou hast preserved those who labor in monasticism in thy convent from the tumult and vanity of the world by the words of thy divinely eloquent mouth; and submitting wisely to glory, they are led to celebrate thy divine memory.

Theotokion: O undefiled Virgin Theotokos, joy of the angels and archangels, salvation and great refuge of men, deliver me from cruel slavery to the passions, and render all the threats of the enemy of no effect.

Katavasia: The birthgiving of the Theotokos saved the pious children in the furnace - then in figure, but now in deed, - and it moveth all the world to chant to Thee: Hymn ye the Lord and exalt Him supremely for all ages!

ODE IX

Canon I

Irmos: O ye faithful, let us magnify the Theotokos, the ever-flowing, life-receiving wellspring, the light-bearing lamp of grace, the animate temple, the all-pure tabernacle which is more spacious than heaven and earth.

Thou hast received a crown of glory from Christ Who hath splendidly glorified thee, O Nectarius. Thou hast finished thy race in holiness, O father, and been shown to be a peer of the saints. With them intercede for those who honor thee.

Arrayed in hierarchal vestments, O father, thou didst show them to be ever more sacred through thy sacred struggles and venerable tribulations; and in the purity of thy life thou didst emulate the splendor of the ancient fathers.

Celebrating thy memory with praises, O holy Nectarius, the Church of Christ rejoiceth in thee; for thou hast gladdened it in these latter days, O hierarch, in that thou art shown to be sanctified by the divine Spirit.

The heavenly and myrrh-laden fragrance of life, which thy most precious head doth emit, do thou noetically grant unto my soul, O holy father; and accept thou as sweet-smelling myrrh this hymnody, which I have fashioned for thee with love.

Theotokion: O Mistress, who art beyond compare more exalted than the hosts of heaven and more radiant than the sun, and who gavest birth in the flesh to Christ, the Bestower of life, the Sun of glory: thou enlightenest those who magnify thee.

Canon II

Irmos: Let every mortal leap for joy, enlightened by the Spirit; and let the nature of the incorporeal intelligences keep festival, honoring the sacred feast of the Mother of God, and let them cry aloud: Rejoice, O most blessed Theotokos, pure Ever-virgin!

For thy purity, O holy one, hath Christ with most mighty forethought shown thee to be a tower of the virtues in these latter days, and an animate model of the godly life, gladdening the souls of the faithful and putting the audacity of the ungodly to shame.

That thou mightest complete the remaining time of thy life in stillness, abiding in divine effulgence, thou didst withdraw from this world, O venerable father Nectarius, and didst make thine abode at thine honorable monastery on Aegina, yearning for Christ with all thy being.

As a partaker in the life of heaven and a dweller with the angels, O father Nectarius, in that thou didst labor to please God, unceasingly intercede for thy flock and for all the Orthodox, who honor thee.

Assemblies of the faithful from all lands continually flee to thy convent, O holy one, and from thy precious relics faithfully obtain divine grace and answers for their every petition. O father, as thou knowest how, fulfill thou also the petition of me, who entreat thee.

Theotokion: Thou hast exalted our fallen nature to the heights of heaven by thy birthgiving, O all-holy and all-hymned Virgin; wherefore, uplift the tumult of my soul to the untroubled tranquility and splendor of virtue.

Katavasia: Let every mortal leap for joy, enlightened by the Spirit; and let the nature of the incorporeal intelligences keep festival, honoring the sacred feast of the Mother of God, and let them cry aloud: Rejoice, O most blessed Theotokos, pure Ever-virgin!

Exapostilarion:

O Church, rejoice and sing new hymns, perfuming thy son, the sacred Nectarius, the escort of the bride, who hath been shown to be glorious!

Glory ..., Another Exapostilarion:

Having lived a godly life, thou hast been wondrously magnified by the Creator of all, O holy hierarch Nectarius; for the shrine of thy relics hath been shown to be a well-spring of miracles.

Now & ever ..., Theotokion:

O Virgin Theotokos, full of the grace of God, ever entreat thy Son and Master, God Who is plenteous in compassion, that the pious be delivered from all need.

On the Praises, 4 stichera, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

Having gathered together for hymnody, let us celebrate the holy memory of the divine Nectarius, who hath now been wondrously glorified by Christ with the grace of healings, unto the salvation of the pious.

The shrine of thy relics is seen to be like a new Pool of Siloam, O father Nectarius; for it putteth an end to ailments, and continuously imparteth healing and deliverance unto those Who have recourse to it, through the activity of the Spirit.

Who can praise thy might as is meet, O Savior and Bestower of life? For Thou hast given to Thine honored Church the divinely eloquent Nectarius, who truly served Thee in holiness, as a pillar and unshakable foundation.

The fragrance of thy precious relics, which gladdeneth the senses of the pious, O thrice-blessed Nectarius, surpasseth meadows full of fragrance, as saith the word of God; wherefore Aegina, beholding the divine grace which aboundeth in thee, calleth thee blessed.

Glory ..., in Tone V:

O venerable father, making thy whole life a study of the law of God, thou didst emulate the life of the saints of old. Thou didst subject the knowledge of thy flesh to thy spirit, didst do good and receive holiness, as a divinely wise hierarch and a true husbandman of the virtues. Wherefore, thou hast been glorified with splendor by God, and the shrine of thy relics hath been shown to be a well-spring, of healings through the overshadowing the Comforter. O blessed Nectarius, sprinkle down upon our souls the nectar of thy grace, and pray thou to the Lord, that He grant us great mercy.

Now & ever ..., Theotokion:

We, the faithful, bless and glorify thee, O Virgin Theotokos, as is meet: the unshakable city, the unassailable rampart, the steadfast intercessor and refuge of our souls.

Great Doxology. Troparion. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III of Canon I of the saint, and 4 from Ode VI of Canon II.

Vouchsafed divine love in sacred manner from thy youth, O father Nectarius, thou didst choose to follow Christ, and in mind didst withdraw from all vanity. *(Twice)*

With the words of thy mouth thou didst drop heavenly sweetness into the hearts of those who accept thy words with faith, and thou dost direct the minds of the faithful to that which is higher.

Arrayed in true holiness and pure morals, thou hast been shown to be a new adornment of holy hierarchs, O holy hierarch Nectarius; wherefore, we bless thee.

Receiving in thy heart the divine nectar of grace, O venerable Nectarius, from thence thou hast poured forth the sweetness of heaven upon the Church of Christ.

O father Nectarius, who among hierarchs art pleasing unto God and among teachers art divinely wise, thou hast been truly shown to be adorned with all manner of virtues.

As a fragrant rose, O father Nectarius, thy head doth gladden us with the divine savor of the Spirit, and bringeth an end to the sickness of the passions and sorrows.

Theotokion: O all-pure one, grant me power against the ancient foe who directeth his wiles and pursuit against me, that I may be shown to evade his harm.

Troparion, in Tone I:

O ye faithful, let us honor Nectarius, the offspring of Silyvria, the guardian of Aegina, the true friend of the virtues, as a godly servant of Christ; for he poureth forth all manner of healings upon those who piously cry aloud: Glory to Christ Who hath glorified thee! Glory to Him Who hath crowned thee! Glory to Him Who through thee worketh healings for all!

Glory ..., another troparion, in Tone IV:

Having lived a holy life, as a wise hierarch, O venerable Nectarius, thou didst glorify the Lord by thy virtuous life. Wherefore, thou art glorified by the Comforter with power, wherewith thou drivest away demons and healest the sick, who hasten with faith to thy divine relics.

Now & ever ..., Theotokion:

The mystery hidden from all ages and unknown to the ranks of angels, hath been revealed to those on earth through thee O Theotokos: God incarnate in an unconfused union, Who willingly accepting the Cross for our sake, hath raised up the first-formed man, thereby saving our souls from death.

Kontakion, in Tone VIII:

In joy of heart let us hymn with songs the newly revealed star of Orthodoxy, the newly erected bulwark of the Church; for, glorified by the activity of the Spirit, he poureth forth the abundant grace of healings upon those who cry: Rejoice, O father Nectarius!

Prokimenon, in Tone VII: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

EPISTLE TO THE EPHESIANS, § 229 [EPH. 5: 9-19]

Brethren: Walk as children of light: for the fruit of the Spirit is in all goodness and righteousness and truth; proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light. Wherefore he saith: Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.

Alleluia, in Tone II: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice

Stichos: For the lord hath elected Sion, He hath chosen her to be a habitation for Himself.

GOSPEL ACCORDING TO MATTHEW, §10 [MT. 4: 25-5: 12]

At that time, there followed Jesus great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan. And seeing the multitudes, He went up into a mountain: and when He was set, His disciples came unto Him: and He opened His mouth, and taught them, saying: "Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they that do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they that are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in the heavens."

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

THE 9th DAY OF THE MONTH OF NOVEMBER

COMMEMORATION OF OUR ALL-HOLY LADY THE THEOTOKOS, IN HONOR OF HER WONDERWORKING ATHONITE ICON KNOWN AS "SHE WHO IS QUICK TO HEAR"

AT GREAT VESPERS

After the Introductory Psalm, we chant "Blessed is the man .. , " the first antiphon.

At "Lord, I have cried ..., " eight stichera: four in Tone I:

Holding festival for the Theotokos today, let us bow down before her precious image, and cry out with fervor: O Virgin, who possessest maternal boldness before thy Son and God, ask thou of Him forgiveness of sins for us, peace and great mercy. (Twice)

As a temple of the Godhead, O Bride of God, thou wast shown to be a spacious dwelling place of grace and lovingkindness. Wherefore, hearken quickly to thy servants, O most good one, who art quick to hear, and grant consolation unto the sorrowful, deliverance from tribulations to the unfortunate, health to the sick, and great mercy to all the faithful.

O Theotokos, look down from heaven upon us that stand before thy holy icon and call upon thee with faith, and send down upon us thy grace, that we may pass the course of our life in God-pleasing manner, and by thy mediation may be counted worthy to receive great mercy from thy Son.

And four in Tone IV:

Be thou glad, O Dochiariou, Monastery of the Archangels! Rejoice, ye faithful on Athos and in all places! For the common helper of all hath, in her great mercy, desired to be one who hearkeneth quickly unto them that pray to her. (Twice)

Having recourse to the shelter of the pinions of the supreme commanders of the armies of heaven, let us likewise have recourse to the protection of the Mistress of heaven and earth; for, as the most good one, who is quick to hear, she receiveth compassionately and attendeth quickly to the entreaties of them that have recourse to her image with reverence, for the sake of her great mercy.

O divinely chosen Virgin, Queen of all, invincible protection of monks, refuge unashamed of all Christians: Athos, thy portion, together with Russia and all cities, towns and monasteries of the Orthodox, do thou preserve unharmed by enemies, visible and invisible; and help thou and save us all, for the sake of thy great mercy.

Glory ..., Now and ever ..., in Tone VII:

When Nilus, the cellarer of Dochiariou, was deprived of his sight for failing to heed thy voice, O all-pure one, and offered thee repentance before thy holy icon, thou wast well-pleased to say to him: O monk, I have heard thine entreaty! Be thou forgiven, and see as thou couldst before! And tell the rest of thy fathers and brethren who are struggling, that I am the Mother of God the Word, the help and protection, after God, of the sacred Monastery of the Archangels, and its most excellent intercession, who, as its mighty ruler, take thought concerning it. And let the monks flee to me in their every need, and I shall quickly hearken unto them, and to all Orthodox Christians who with reverence have recourse to me; for, lo! I am called she who is quick to hear!

Entrance. Prokimenon of the day. And three lessons:

READING FROM BOOK OF GENESIS [28:10-17]

And Jacob went out from Beersheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt be spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob awakened out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

READING FROM THE BOOK OF THE PROPHET EZEKIEL [43:27-44:4]

And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings: and I will accept you, saith the Lord God. Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut. Then said the Lord unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord the God of Israel hath entered in by it, therefore it shall be shut. It is for the prince; the prince, he shall sit in it to eat bread before the Lord; he shall enter by the way of the porch

of that gate, and shall go out by the way of the same. Then brought he me the way of the north gate before the house: and I looked, and, behold, the glory of the Lord filled the house of the Lord: and I fell upon my face.

READING FROM THE PROVERBS [9:1-11]

Wisdom hath builded her house, she hath hewn out her seven pillars: she hath killed her beasts; she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens: she crieth upon the highest places of the city, Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine which I have mingled. Forsake the foolish, and live; and go in the way of understanding. He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked man getteth himself a blot. Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee. Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning. The fear of the Lord is the beginning of wisdom: and the knowledge of the Holy is understanding. For by me thy days shall be multiplied, and the years of thy life shall be increased.

If the superior so willeth, the following stichera may be chanted at the Litia:

In Tone I: **H**aving assembled today for hymnody of supplication before the image of the Mother of God who is quick to hear, let us hold a spiritual festival, and we shall draw forth plentiful grace from the inexhaustible wellspring of gifts; for as the good Mother of our God most good, she shineth forth with godly miracles, healeth sufferings and sickness, and saveth them that on the sea and land have recourse to her with faith.

In Tone II: **O** Mistress, who readily listenest to all in tribulation and quickly helpest them that are in grief, haste thou and take pity on them that truly call upon thee from the depths of their soul; and help thou thy servants, delivering us from misfortunes by thy supplications.

In Tone III: **O** divinely chosen Ever-virgin, treasury of divine gifts, intercessor for the world, speedy hearkener to them that pray to thee: Deprive us not of thy compassions, and haste thou to fulfill our petitions, for the salvation of our souls.

Glory ..., Now and ever ..., in Tone VII:

O Lady, thou hast shown thyself to be merciful, kindly and quick to hear us that call upon thy divine grace in all things whatsoever which befall us; for on thee who art kindhearted have we all set all the hope of our souls, and in all things do we trust in thy foreknowledge. Do thou vouchsafe us the glory which is to come and divine life.

At the Aposticha, these stichera, in Tone V:

Come, ye faithful, let us praise the Ever-virgin Theotokos, saying: Rejoice, O all-holy ark and most splendid tabernacle of Christ our God, the King of kings! Rejoice, astonishment and glory of the angels! Rejoice, boast and gladness of mortal men, who savest our souls in peace!

Stichos: I shall commemorate thy name in every generation and generation.

Rejoice, thou who art blessed among women, thou loosing of the ancestral curse and propitiation for the whole world! Rejoice, fervent intercession for Christians and quick hearer to them that pray to thee with faith! Rejoice, O protection and salvation of our souls!

Stichos: Hearken, O daughter, and see, and incline thine ear.

Rejoice, O most merciful Lady, thou Life-bearing fount, pouring forth streams of compassion upon the faithful! Rejoice, steadfast bulwark of Athos, instructor and overseer of monks! Rejoice, O help of all, thou joy and salvation of our souls!

Glory ..., Now and ever ..., in Tone VIII:

O, the many miracles wrought through thine image, O thou who, graced by God, art quick to hear! For no one who hath recourse to thee with faith leaveth thy presence empty, without being heard: the blind have recovered their sight at thy holy icon; the lame, the paralyzed and the deaf have been cured; and from childlessness, captivity, locusts, the threefold waves of the sea, and other misfortunes and afflictions hast thou delivered them that call upon thee, the Mother of our most compassionate God, Who granteth us great mercy through thee.

Troparion, in Tone IV:

Let us make haste to the Theotokos amid our misfortunes and fall down now before her holy icon, crying out with faith from the depths of our soul: Hearken quickly to our entreaty, O Virgin, in that thou art called she who is quick to hear. For thee do we, thy servants, have as a ready helper in our needs.

AT MATINS

At "God is the Lord ...," the troparion of the icon, in Tone IV:

Let us make haste to the Theotokos amid our misfortunes and fall down now before her holy icon, crying out with faith from the depths of our soul: Hearken quickly to our entreaty, O Virgin, in that thou art called she who is quick to hear. For thee do we, thy servants, have as a ready helper in our needs. (Thrice)

After the first chanting of the Psalter, this Sedalion, in Tone II:

Yesterday, the holy Church hymned the hosts of heaven, our good protectors; and today we chant a hymn to thee, the all-hymned Theotokos, the mighty protection of the world, and we glorify thy goodness joyfully. Wherefore, with the incorporeal ones do thou pray that we be saved.

Glory ..., Now and ever ..., and the foregoing is repeated.

After the second chanting of the Psalter, this Sedalion, in Tone III:

Like the most radiant moon hath thy holy icon been shown forth in the honorable Monastery of the Archangels, O Virgin who art quick to hear; for thou shinest with the grace of miracles upon them that are in the night of misfortunes, and grantest speedy help, for the salvation of our souls.

Glory ..., Now and ever ..., and the foregoing is repeated.

At the Polyeleos, this Magnification: We magnify thee, O all-holy Virgin, and we honor thy holy image, whereby thou pourest forth healings upon all that with faith have recourse unto thee.

Selected Psalm verses:

A: Remember, O Lord, David and all his meekness.

B: How he made an oath unto the Lord, and vowed unto the God of Jacob.

Glory ..., Now and ever ..., Alleluia ..., glory to Thee, O God. (Thrice)

After the Polyeleos, this Sedalion, in Tone VIII:

Standing with reverence around the precious image of the Mother of the Light, we earnestly offer supplications to her as the most good one who is quick to hear; for in His love for mankind the Lord hath made her an animate heaven, pouring forth His gifts through her like rain, for the salvation of our souls.

Glory ..., Now and ever ..., and the foregoing is repeated.

Song of Ascents, the first antiphon of Tone IV.

Prokimenon, in Tone IV: I shall commemorate thy name in every generation and generation.

Stichos: Hearken, O daughter, and see, and incline thine ear.

"Let every breath praise the Lord!"

THE GOSPEL ACCORDING TO ST. LUKE [1 :39-49, 56]

And Mary arose in those days, and went into the hill country with haste, into a city of Judah; and entered into the house of Zechariah, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: and she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo!, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord. And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name. And Mary abode with her about three months, and returned to her own house.

After Psalm 50, this sticheron, in Tone VII:

Fulfill the petitions of thy servants who call upon thee with faith, O all-holy Virgin. Free us all from all tribulations, infirmities and afflictions, that with thanksgiving we may hymn thee, who readily listenest to them that pray to thee and grantest great mercy unto the faithful.

Two canons to the Theotokos.

ODE I

Canon I, with six troparia, the composition of St. Nicodemus of the Holy Mountain, in Tone VIII:

Irmos: Having traversed the water as though it were dry land and escaped the evil of Egypt, the Israelites cried aloud: Let us chant unto our Deliverer and God!

Undertaking to praise well the multitude of thy divine wonders, O Virgin who art quick to hear, I pray from the depths of my heart: Grant me thy grace!

Who is not astonished at the miracles wrought through thine image, O Virgin? For through it thou didst thrice speak to the cellarer, calling thyself she who is quick to hear.

How can I describe thy wonderworking, O Maiden? For thou didst first make the recalcitrant monk sightless, and then didst cause him to see again.

Rejoice, O sacred Monastery of Dochiariou, for thou hast the Lady of all as intercessor and protection, as she herself openly declared.

Another canon, in Tone IV:

Irmos: I shall open my lips, and with the Spirit shall they be filled; and I shall utter discourse un to the Queen Mother, and shall appear radiantly keeping festival, and, rejoicing, I shall hymn her wonders.

O Mother of the everlasting Light and Wisdom of the Father, make wise my lack of understanding; and enlighten me to hymn and pray before thy holy icon, O thou who art quick to hear.

They that find a treasure are wont to rejoice; wherefore, we also, having thee, O Queen of all, as a heavenly and inexhaustible treasure of lovingkindness, hymn thy wonders, rejoicing.

The rich among the people shall entreat thy countenance, David foretold: And in fulfillment thereof, we who are poor in the virtues pray to thee with the rich before thy countenance, O Virgin.

As the eyes of servants are on the hands of their masters, so are our eyes directed toward thee and thine image, O Mistress most good, until thou take pity upon thy servants.

Katavasia: I shall open my lips ...

ODE III

Canon I

Irmos: O Lord, Fashioner of the vault of heaven and Creator of the Church: Establish me in Thy love, O Summit of desire, Confirmation of the faithful, Who alone lovest mankind.

Thou hast shown the childless to be fruitful and hast made barren women to rejoice in children, O Mary, who art quick to hear. Who, therefore, doth not marvel at thy mighty works, O Virgin?

Bulgaria proclaimeth the wonders of thine image to the East and to the West, O thou who art quick to hear; for thou hast become a wellspring pouring forth grace upon all that invoke thy name.

The disease of cancer vanished from the arm of the honorable woman through thine enlightenment, O Virgin; wherefore, the afflicted one, freed from her infirmity, pronounced hymns of thanksgiving, rejoicing.

Wondrously hath thine icon been adorned, O thou who art quick to hear; and more brightly than the rays of the sun doth it illumine all with thy grace, O all-pure one. Who, therefore, doth not praise thee, who art glorified in heaven and on earth?

Canon II

Irmos: O Theotokos, thou living and abundant fountain, in thy divine glory establish thou them that hymn thee and that spiritually form themselves into a choir; and vouchsafe unto them crowns of glory.

Lift thine eyes, O Mary, and look with compassion upon them that stand before thine icon and call upon thee with faith; and hearken unto them, O thou who art quick to hear.

Grant us strength, O pure one, that we may do the will of thy Son with fear and love; for thou strengthenest thy servants, in that thou art the Mother of our omnipotent God.

Assailed as we are by the passions and the invisible powers of evil, we are ever in need of thine invincible help, whereof do thou not deprive us, O thou who art graced by God.

O Lady, grant us the shield of salvation, thy mighty assistance, whereby, vanquishing the wiles of the author of evil, we are vouchsafed crowns of glory.

Sedalion, in Tone I:

We know thee to be the Mistress of the world, O most lauded Mary, for thou gavest birth for us to the Creator and Savior of the world, Who hath glorified thee, His all-pure Mother, granting grace and mercy through thee to them that honor thee and pray to thee, O Theotokos.

Glory ..., Now and ever ..., and the foregoing is repeated.

ODE IV

Canon I

Irmos: I have heard, a Lord, the mystery of Thy dispensation; I have considered Thy works, and have glorified Thy divinity.

Throughout all the ends of the earth thy miraculous image hath been glorified, and now with their mouths all pronounce thee she who is quick to hear.

Appearing in a dream and openly, O Queen of all, who art quick to hear, thou performest most glorious miracles in the world.

Who hath uttered thy name in any need, O Virgin, and hath not quickly been heard by thee, who art she who is quick to hear?

Blessed art thou, a glorious Monastery of Dochiariou; for thou hast been enriched by the most precious icon of her who is quick to hear.

Canon II

Irmos: Seated in glory upon the throne of the Godhead, Jesus most divine is come upon a light cloud, and with His incorrupt arm He hath saved them that cry: Glory to Thy power, O Christ!

Falling down before thy holy icon, O Virgin, I cry out to thee with a contrite heart: Let me not perish, who have wasted my life in sins, O most merciful Lady!

Being a lover of sin, O Mistress, I have departed from thy Son, and am bereft of boldness before Him. Wherefore, having led me to repentance, vouchsafe that I receive that which I have destroyed.

O divinely chosen Maiden, who wast foreseen in the fleece moist with dew, with the dew of grace moisten thou the desiccated ground of my heart, and render my soul right fruitful.

Rejoice, O Bride of God, who art all adorned with the virtues, as with golden vesture! Rejoice, O vessel of myrrh, whereby they that cry: Glory to thy power, O Christ! are healed.

ODE V

Canon I

Irmos: **Illumine us with Thy commandments, O Lord, and with Thy lofty arm grant us " Thy peace, O Thou Who lovest mankind.**

How can I gaze with mine impure eyes upon thine all-pure image, unworthy as I am, O thou who art quick to hear?

The sea and the land proclaim the wonders of thine icon, O Queen of all; for they have both been filled with thy grace.

Thou revealest the thief who stole the money of his neighbor, O Mother and Virgin, and returnest it to the rightful owner.

What shall we render unto thee for the great grace which thou hast revealed to us, O most good one, having given us thine icon, the sacred treasure?

Canon II

Irmos: **All things are filled with awe at thy divine glory, for thou, O Virgin, who hast not known wedlock, didst have within thy womb Him Who is God over all, and didst give birth to the timeless Son, granting peace unto all that hymn thee.**

There is no one who, having had recourse with faith to thy lovingkindness, O most merciful Lady, would be deprived of thy compassion. Wherefore, we earnestly entreat thee: Vouchsafe thy mercy even unto us sinners!

As the propitiation for the whole world, O Virgin, entreat thy Son, the Judge of all, that He be not mindful of our sins, that, through thee, we be delivered from His every threat against sinful people.

Thy mountain and this monastery, which possess thine image, O all-good one who art quick to hear, do thou protect from every evil, preserving thy servants in unity of spirit, in all goodness and truth.

O Mistress, who gayest birth unto the Reconciler of all, by thine almighty intercession reconcile us to Him, to our neighbor and to each other, in that we hymn thee who grantest us peace.

ODE VI

Canon I

Irmos: **I pour forth my prayer unto the Lord, and to Him do I declare my grief, for my soul is full of evil and my life hath drawn nigh unto hell, and like Jonah I pray: Lead me up from corruption, O God!**

Showing thyself to be a Mother of abundant love, thou didst call the child to thyself until thou hadst delivered him out of the hands of the thieves, O Mother and Virgin. May we also acquire thee as a Mother of abundant love.

We, thy servants, have no other intercession or protection than thee. Wherefore, O pure one, we cry out from the depths of our heart: Free thy flock and the faithful who have recourse to thee from every misfortune!

As thou didst save from the tempest at sea them that invoked thy divine name, O Virgin, so also save us from physical and spiritual wreck and guide us to the calm haven of salvation.

The world hath acquired thee as its refuge and salvation; wherefore, O pure one, men hasten to thy precious icon from all directions, and all obtain thee as one who hearkeneth quickly to them.

Canon II

Irmos: Celebrating this divine and most honored festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her!

Thou art the consolation of thy servants, O most blessed one; thou art their light, adornment and hope of salvation. In thy foreknowledge do thou therefore deliver us from all want and tribulation.

Knowing our weakness, O Theotokos, fill thou our spiritual and material lack, that we may glorify God, Who giveth all good things to us through thee.

Abandon us not, O most compassionate one, when our strength is lacking; depart not from us, that place our hope in thee, at our departure from this life; and after our departure, show us the power of thy goodness.

O all-blessed Mary, thou sealed book of God, vouchsafe that we be written in the book of eternal life, that we may glorify God, Who was born of thee.

Kontakion, in Tone VIII:

Tempest-tossed on the sea of life, we sink beneath the threefold waves of the passions and temptations. Wherefore, grant us a helping hand, O Lady, as thy Son did to Peter, and haste thou to deliver us from misfortunes, that we may cry out to thee: Rejoice, O most good one, who art quick to hear!

Ikos: Where the shadow of thy grace falleth, O Mistress, there do the infirm recover their health, the unfortunate come into prosperity, and all the sorrowful are filled with joy. Wherefore, with thy grace overshadow us also, who utter unto thee such joyous cries as these: Rejoice, thou who art full of divine grace, dwelling place of the unapproachable Godhead; rejoice, holy table who sustainest us with the Bread of life! Rejoice, costly myrrh which perfumest the faithful; rejoice,

olive tree which anointest us with the oil of lovingkindness! Rejoice, inexhaustible treasury of gifts; rejoice, calm haven of the tempest-tossed! Rejoice, hearing of the deaf and light of the blind; rejoice, strengthening of the paralyzed! Rejoice, liberation of captives; rejoice, thou hope of all the world! Rejoice, O most good one, who art quick to hear!

ODE VII

Canon I

Irmos: Once, in Babylon, the youths who had come forth from Judea trod down the flame of the furnace with their faith in the Trinity, singing: O God of our fathers, blessed art Thou!

Thou hast given activity to blind eyes, that they may see, O Virgin. Enlighten thou also the eyes of our body and soul, that we may ever hymn thy mighty works.

Hearing hast thou given to the deaf, O Mary, who art quick to hear. Open thou also the spiritual and bodily ears of us all, that we may ever hymn thy mighty works.

As of old thou didst deliver from locusts them that fled to thee, O all-pure one, so also deliver us from the devastation thereof, that we may ever hymn thy mighty works.

As thou didst set aright him who before was paralyzed, so by thy fervent intercession set us also aright who are doubly paralyzed, that we may hymn thy mighty works.

Canon II

Irmos: The divinely wise youths worshipped not a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoiced, chanting: Blessed art Thou, the all-hymned Lord and God of our fathers!

O Lady, thou guide of thy servants to salvation, set aright the three parts of our soul, that, counted worthy of the grace of dispassion, we may chant: O all-hymned Lord and God of our fathers, blessed art Thou!

Direct the power of our souls' desire to divine love, that we may thereby love God wholly and ever strive towards Him as the all-good End of desire.

O Virgin, help us to turn the power of our souls' anger against the invisible enemies of our salvation, and fill our hearts with salvific love towards our neighbors and God.

Delivering us from thoughts contrary to God, O Mistress, furnish thou the intelligence of our souls with pinions, that we may take wing to God-pleasing contemplation, and strengthen us all to think, speak and do that which is good.

ODE VIII

Canon I

Irmos: The King of heaven, Whom the hosts of angels hymn, praise and exalt ye supremely for all ages.

Deliver us from every illness, O thou who art quick to hear, as thou hast delivered many therefrom.

Thine icon, O Virgin, hath been shown to be a wellspring of miracles, whence they that thirst are abundantly provided.

Thou revealest what is lost and givest joy to them that have found. How great is the grace of thine image!

All the elements obey thy command, O Mistress, that thou mayest deliver from the harm thereof them that call upon thee.

Canon II

Irmos: The Offspring of the Theotokos saved the pious youths in the furnace: then in figure, but now in deed; and she moveth all the world to chant to Thee: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Under thy direction the flock findeth fertile pasture, O Mother of God, and the soul-destroying wolves are unable to carry off the reason endowed sheep, who are preserved by the grace of thy Son and God.

Blessed is the man whose help is from thee, O Bride of God; for such a one ever appointeth ascents in his heart until he seeth himself saved and chanteth: Hymn the Lord, ye works, and exalt Him supremely for all ages!

O thou seven-branched candlestick, resplendent with the seven gifts of the Spirit, vouchsafe that we, also, may be adorned with the fruits of the Spirit, that, having won compassion of God through thee, we may chant: Hymn the -Lord, ye works, and exalt Him supremely for all ages!

O mountain of God, wherein it was God's good pleasure to live, pray to Him for us, that, doing good by His help, we may be accounted worthy to behold the mountains which transcend the earth and there chant: Hymn the Lord, ye works, and exalt Him supremely for all ages!

ODE IX

Canon I

Irmos: Saved by thee, O pure Virgin, we truly confess thee to be the Theotokos, magnifying thee with the bodiless choirs.

Assemble with diligence in the divine Monastery of the Archangels, ye sick; for the physician who chargeth no fee abideth there.

Thy sacred icon hath been shown to be another Pool of Siloam, O Virgin, washing away and healing sickness of soul and body.

May I behold thee comforting me at the time of my death and driving away the visages of the demons, O all-good one, who art quick to hear.

I am enflamed by the zeal to behold the gracious splendor of thine image, and I cannot magnify thee sufficiently.

Canon II

Irmos: Let every earthborn man leap for joy, enlightened by the Spirit, and let the nature of the incorporeal intelligences keep festival, honoring the sacred feast of the Mother of God, and let them cry aloud: Rejoice, O most blessed Theotokos, pure Ever-virgin!

O Lady, remember thy servants who glorify thee with love; hearken unto them that pray to thee and by thy supplications render thy Son and God well-disposed toward us, now, and at His dread judgment, O pure and ever-virgin Theotokos.

O joy of angels and men, set us free from the griefs of life, and by thy mediation deliver us from the endless torments, that delivered by thee from temporal and eternal misfortunes, we may cry out: Rejoice, O most blessed and pure ever-virgin Theotokos!

Standing visibly before thine image and invisibly before thee, who standest at the right hand of thy Son, lifting up our mind, we entreat thee earnestly: Beseech Him, that we be counted worthy of the blessedness of paradise, O most blessed and pure ever-virgin Theotokos!

O good Mother of the good King, with thine invincible protection do thou overshadow our Orthodox hierarchs and our lawful civil authorities, O most blessed and pure ever-virgin Theotokos.

Exapostilarion:

Beholding thee now on thine icon with the pre-eternal Infant, we entreat thee, O Bride of God: Deprive us not in the age to come of the sight of thine all-blessed countenance and that of the Son of God, Who becometh incarnate through thee, that, with them that were well-pleasing unto Him, we may magnify His name and thine.

On the Praises, four stichera, in Tone V:

Wondrous are Thy works, O Lord! Thou hast given Thine all-holy Mother to the helpless as a speedy helper, to the defenseless as a mighty defender, and to them that cannot give answer for themselves as a fervent intercessor; for standing before Thee is the Mistress of all, who prayeth for us all. (Twice)

What fitting thanks can we offer thee, O divinely chosen Ever-virgin, for the multitude of the gifts of thy lovingkindness, which is revealed to them that have recourse unto thee with faith? For thou curest infirmities of soul and body and deliverest us from misfortunes, praying ever to God in behalf of us all.

O excellent Mistress of the world, who as a mighty ruler watchest over them that inhabit thy mountain and the faithful in every place: Do thou never fail to be mindful in thy compassion of thy servants and to send down upon us all good things, temporal and eternal; and ever pray to God in behalf of us all.

Glory ..., Now and ever ..., in Tone VIII:

The splendid and joyful feast which today hath passed, illumined by the glory of the chief commanders of the hosts of heaven, hath been made resplendent by the grace of the image of the Mother of God and the Almighty held in her arms, which is revered even by the angels. For as He hath told us, Ask, and it shall be given you; so His all-good Mother hath commanded us to flee to her in every need and hath promised to hearken quickly unto them that pray with reverence before her holy icon, which she hath glorified by many miracles, granting great mercy to the faithful.

AT LITURGY

On the Beatitudes, eight troparia: four from Ode III of Canon I, and four from Ode VI of Canon II.

Thou hast shown the childless to be fruitful and hast made barren women to rejoice in children, O Mary, who art quick to hear. Who, therefore, doth not marvel at thy mighty works, O Virgin?

Bulgaria proclaimeth the wonders of thine image to the East and to the West, O thou who art quick to hear; for thou hast become a wellspring pouring forth grace upon all that invoke thy name.

The disease of cancer vanished from the arm of the honorable woman through thine enlightenment, O Virgin; wherefore, the afflicted one, freed from her infirmity, pronounced hymns of thanksgiving, rejoicing.

Wondrously hath thine icon been adorned, O thou who art quick to hear; and more brightly than the rays of the sun doth it illumine all with thy grace, O all-pure one. Who, therefore, doth not praise thee, who art glorified in heaven and on earth?

Thou art the consolation of thy servants, O most blessed one; thou art their light, adornment and hope of salvation. In thy foreknowledge do thou therefore deliver us from all want and tribulation.

Knowing our weakness, O Theotokos, fill thou our spiritual and material lack, that we may glorify God, Who giveth all good things to us through thee.

Abandon us not, O most compassionate one, when our strength is lacking; depart not from us, that place our hope in thee, at our departure from this life; and after our departure, show us the power of thy goodness.

O all-blessed Mary, thou sealed book of God, vouchsafe that we be written in the book of eternal life, that we may glorify God, Who was born of thee.

Troparion, in Tone IV:

Let us make haste to the Theotokos amid our misfortunes and fall down now before her holy icon, crying out with faith from the depths of our soul: Harken quickly to our entreaty, O Virgin, in that thou art called she who is quick to hear. For thee do we, thy servants, have as a ready helper in our needs.

Kontakion, in Tone VIII:

Tempest-tossed on the sea of life, we sink beneath the threefold waves of the passions and temptations. Wherefore, grant us a helping hand, O Lady, as thy Son did to Peter, and haste thou to deliver us from misfortunes, that we may cry out to thee: Rejoice, O most good one, who art quick to hear!

Prokimenon, the Song of the Theotokos, in Tone III: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.

Stichos: For He hath looked upon the lowliness of His handmaiden; for behold, from henceforth all generations shall call me blessed.

THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS [2:5-11]

Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Alleluia, in Tone VIII: Hearken, O daughter, and see, and incline thine ear.

Stichos: The rich among the people shall entreat thy countenance.

THE GOSPEL ACCORDING TO ST. LUKE [10:38-42; 11 :27-28]

Now it came to pass, as they went, that [Jesus] entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her. And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea, rather, blessed are they that hear the word of God, and keep it.

Communion Verse: I will take the cup of salvation, and I will call upon the name of the Lord.

THE 10th DAY OF THE MONTH OF NOVEMBER
THE COMMEMORATION OF THE HOLY APOSTLES ERASTUS, OLYMPUS, RODION,
AND THOSE WITH THEM
AT VESPERS

At "Lord, I have cried", three stichera, in Tone I:
Spec. Mel.: "O all-praised martyrs ...":

O ye sacred preachers, who like winged eagles * most splendidly traversed * the fullness of the world: * them that were pursued by the evil-doer * ye did lead to the inviolate Faith, Wherefore, pray ye * that our souls be given * peace and great mercy.

With sacred voices let us honor * Tertius and Sosipater, * Olympus and Rodion, * and with them Erastus, the initiate of the mysteries, * and the divine Quartus, * who glorify Christ our God * and beseech Him * to grant our souls * peace and great mercy.

Ye have led the gentiles unto Christ God, O blessed one, * delivered by the blood * of Him Who was well pleased to be born on earth * and Who willingly endured the Cross and death, * O most wise ones. * Him do ye now entreat, * that He grant our souls * peace and great mercy.

Glory ..., Now and ever ..., Theotokion:

O all-hymned Mistress, * thou hope and confirmation, * refuge and help of the faithful, * thee do we beseech: * from all misfortunes keep thy servants * who worship thine Offspring with faith. * Him do thou entreat, * that He grant our souls * peace and great mercy.

Stavrotheotokion: The unblemished ewe-lamb and Mistress, * beholding her Lamb upon the Cross * bereft of form and beauty, * lamenting, said: Woe is me! * Whither hath Thy beauty gone, O most Sweet One? * Where is Thy splendor? * Where is the splendid grace of Thine image, * O my most beloved Son?

Troparion, in Tone III:

O holy apostles, entreat the merciful God, that He grant unto our souls the remission of sins.

AT MATINS

Both canons from the Oktoechos, and that for the holy apostles, with four troparia, the acrostic whereof is: "I earnestly hymn the divinely eloquent disciples ..." The composition of St. Joseph the Hymnographer, in Tone I:

ODE I

Irmos: Thy victorious right arm hath in godly manner been glorified in strength; for, O Immortal One, as almighty it shattered the adversary, fashioning anew the path of the deep for the Israelites.

In that ye are divine disciples of our God Who, in His loving kindness, became incarnate, beseech Him to grant forgiveness of sins unto them that keep your memory, O blessed ones.

O blessed ones, ye have been shown to be splendid mirrors of God which reflect His benefactions upon all the faithful, graciously bestowing rays of salvation, O apostles, ye beholders of God.

Having drawn forth a wellspring of radiance, Erastus and Tertius, Olympus, Rodion and Sosipater, together with Quartus, have shone forth enlightenment upon all. Them do we piously bless.

Theotokion: O Virgin, by thy birth giving thou hast renewed the human race, for thou gavest birth to the Word of the Father Who clothed Himself in mortal flesh and hath shown us the ways of immortality.

ODE III

Irmos: O Thou Who alone hast known the weakness of human nature, having mercifully formed Thyself therein, Thou dost gird me about with power from on High, that I may chant to Thee: holy is the living temple of Thine ineffable glory, O Lover of mankind!

Bearing the word as a noetic torch, O apostles, obedient to God ye did traverse all of creation, dispelling the gloom thereof and through grace revealing as sons of light them that had been enslaved to the night of unbelief.

The saving proclamation of your words hath prophetically gone forth into all the world, and the radiant manifestation of your deeds hath gone all about the earth enlightening souls, O divinely eloquent apostles of the Lord.

Making His abode in your hearts, O wise ones, the most Holy Spirit made you great beholders of God; going everywhere about the world, ye destroyed the temples of idols by grace and raised up churches to God.

Theotokion: O Mary, Bride of God, knowing the only-begotten Word of the Father Who before was begotten without mother and was born of thee without father, we confess thee to be the Mother of God who gavest birth without pain and remained Virgin inexplicably.

Kontakion, in Tone IV: Spec. Mel.: "Thou hast appeared ...,"

Today hath dawned the honored festival of the apostles which doth manifestly bestow the remission of sins upon all that keep their memory.

Sedalion, in Tone I: Spec. Mel.: "Thy grave ...":

Together let us honor the memory of Erastus and Olympus, Sosipater and Tertius, Rodion and Quartus, chanting to them: O divine preachers and servants of the Word, by your prayers deliver us from eternal torments.

Glory ..., Now and ever ..., Theotokion:

O unwedded and pure Virgin Theotokos, thou sole intercessor and protection of the faithful: from misfortunes, tribulation and evil circumstances deliver all that put their trust in thee, and by thy divine prayers save thou our souls.

Stavrotheotokion: **T**he unblemished ewe-lamb, beholding the Lamb and Shepherd hanging dead upon the Tree, exclaimed, weeping and maternally crying out: How shall I endure Thy condescension and voluntary passion which surpasseth understanding, O my Son, mine all-good God?

ODE IV

Irmos: Habbakuk, gazing with the eyes of foresight upon thee, the mountain overshadowed by the grace of God, prophesied that the Holy One of Israel would come forth from thee unto our salvation and restoration.

Being of old the confirmation of the unstable, with your divinely bestowed teachings ye overthrew the manifold strongholds of the enemy and gave them over to desolation, O ye apostles of the Savior who beheld God.

O great preachers, divine apostles, ye have thoroughly preached the mighty works of Christ, and radiantly have ye greatly enlightened utterly degraded mortal men, acting through the mighty works of grace.

Let the divine Olympus be praised with hymnody, and with him let Rodion be piously magnified, for they completed the course of martyrdom with Peter, the proclaimer of God, in Rome, their heads being severed.

Theotokion: In thee, O all-immaculate one, was a newly-wrought wonder, greater than all wonders, manifestly shown forth; for in the flesh thou didst give birth unto God Who in unconfused union hath united Himself to the earthly in His lovingkindness, O Bride of God.

ODE V

Irmos: O Christ Who hast enlightened the ends of the world with the radiance of Thy coming and hast illumined them with Thy Cross: with the light of Thy divine knowledge enlighten the hearts of them that hymn Thee in Orthodox manner.

The Wisdom of the Father, Who brought everything into being, sent you into the world as teachers, O glorious ones who make all wise in the wisdom of the Spirit and by the revelation of truth.

Casting the hook of the Word, O most wise ones, by grace ye drew voiceless fish from the deep of ignorance and brought them, believing, unto the Lord.

Let us praise Olympus, and the great Rodion, and Tertius, and Sosipater, together with Erastus and the divine Quartus: the preachers of Christ and defenders of all the pious.

Theotokion: O Theotokos, Bride of God, at the utterance of a word thou didst conceive the Word and, in manner surpassing comprehension and recounting, didst give birth unto Him as man. Wherefore, with divinely inspired words we ever bless thee.

ODE VI

Irmos: The uttermost abyss hath surrounded us, and there is no one to deliver us. We are accounted as lambs for the slaughter. Save Thy people, O our God, for Thou art the strength and correction of the weak.

O all-honored ones, rolling like stones upon the earth ye did impel towards piety them that with wicked intent had worshiped stones, O most blessed and God-beholding initiates of the mysteries of the Word.

Preaching the unconfused and indivisible Unity in three Persons, ye did uproot the falsehood of polytheism from the earth, O ye true apostles of Christ, and did lead them that were cruelly deceived unto the light of divine knowledge.

O all-wise apostles, with beauteous knowledge ye did set at nought the foolishness of the foolish and did make them steadfast in belief in the One God, the King of all, Who adorneth all creation with outpourings of divine light.

Theotokion: We glorify thee, O Mistress, who hast been shown to be another heaven yet more exalted than the first, and hast shone forth upon us the Sun of righteousness and hast dispelled the deep darkness of unbelief.

Kontakion, in Tone II: Spec. Mel.: "Seeking the highest ...":

Having illumined your minds with divine light, ye did wisely destroy the wiles of the orators; and having fished for all the pagans, O glorious apostles, ye brought them to the Master, teaching them to glorify the divine Trinity.

Ikos: **A**s disciples of the Master of all, O ye that behold God, from the abyss of transgressions draw ye forth with the net of your prayers my lowly soul which hath been ensnared in the nets of the demons' wiles; that, passing well through the remaining time of my life, I may hymn you with love and glorify your blameless life which ye brought to an end on earth, having enlightened them that were grievously benighted and taught them to glorify the divine Trinity.

ODE VII

Irmos: **O** Theotokos, we, the faithful, perceive thee to be a noetic furnace; for, as the supremely Exalted One saved the three children, in thy womb the praised and most glorious God of our fathers wholly renewed the world.

In his epistle the Apostle Paul proclaimed thee to be a sacred chamberlain of the Church of Christ in Jerusalem, O Erastus. With them we honor thee, chanting unto Christ: O praised and most glorious God of our fathers, blessed art Thou!

Proved by the enduring of trials and tribulations and persecutions, and adorned with the wounds of Christ, O Erastus most rich in grace, thou didst cry aloud: O praised God of our fathers, blessed art Thou!

Thou wast shown to be a proclaimer of the new law, O Quartus, leading the estranged away from the old iniquity and bringing to renewal of life them that cry: O praised God of our fathers, blessed art Thou!

Theotokion: **O** Maiden, thou gavest flesh unto the consubstantial Word of the Father, Who hath appeared to them that are on earth in the body, and thou gavest birth unto Him as man, that the praised and most glorious God of our fathers might save man.

ODE VIII

Irmos: **T**he children of Israel in the furnace, shining more brightly than gold in a crucible in the beauty of their piety, said: **Bless the Lord, all ye works of the Lord; hymn and exalt Him supremely for all ages:**

Shown to be indestructible pillars of the Church of Christ, ye destroyed all the ramparts of impiety, founding upon the Rock of faith like stones the faithful that cry: Hymn the Lord, all ye works, and exalt Him supremely forever!

Ye have been shown to be law-givers inscribing the law of the Spirit in the hearts of the faithful, O most blessed ones, and enlightened thereby they sing: Hymn the Lord, all ye works, and exalt Him supremely forever!

O blessed Olympus, having adorned thyself, thou didst meet thine end on the same day as the great Peter, manifestly dying by the sword with Rodion at the command of Nero, the iniquitous emperor.

Theotokion: O pure one, of old the jar which contained the manna prefigured thee; for thou didst bear in thy womb Christ, our Sweetness, and thou gavest birth in the flesh unto Him Who delivereth from all the bitterness of wicked transgressions them that exalt Him supremely forever.

ODE IX

Irmos: The bush aflame with fire yet unconsumed showed forth an image of thy pure birthgiving; and now we pray thee to extinguish the furnace of temptations which rageth against us, that we may unceasingly magnify thee, O Theotokos.

Having equally completed the course and been equally enriched by the Word and Master, ye have been vouchsafed equal gifts of the Spirit and have received equal honors, O apostles of the Lord, enlighteners of our hearts.

Like the stars of Heaven ye have illumined all the earth with divine signs, dispelling the deep darkness of unbelief and showing forth as children of the day them that of old were enslaved by the wiles of the adversary.

Ye destroyed a legion of the evil-minded who of old escorted whole nations of men into the abyss; and ye led a multitude of the saved unto God, O most elect apostles of Christ who have joined the ranks of the incorporeal hosts.

Having passed on to those things that are above the world, the great Olympus and Sosipater, Tertius and Rodion, Quartus and the most sacred Erastus now entreat the Deliverer in behalf of the world.

Theotokion: Spare Thy people, O Lord, delivering us from barbarian assault, from sins, temptations, and eternal torments, through the prayers of the all-holy Virgin that gaveth Thee birth, and of Thy glorious apostles.

Exapostilarion: Spec. Mel.: "Heaven with stars ...":

In hymns do we all faithfully glorify the apostles, the radiant habitations of the Holy Spirit, the all-luminous rays of the unwaning Day, the brilliant flashes of lightning.

Theotokion: Thee do all we sinners have as our helper, O all-holy Virgin; by thy maternal entreaties render thou thy Son well-disposed unto us.

THE 11th DAY OF THE MONTH OF NOVEMBER
THE COMMEMORATION OF THE HOLY MARTYRS MINAS, VICTOR, VINCENT AND
STEPHANIDA
AT VESPERS

At "Lord, I have cried ...", these stichera in Tone IV:
Spec. Mel.: "As one mighty among the martyrs ...":

Torn by iron claws, * beaten with a scourge of cords, * thy body burned with fire, * thou didst not deny the saving name of Christ, * nor wast thou vanquished in mind, * nor didst thou sacrifice to graven images, * but wast a willing wholeburnt offering, * a pure and perfect sacrifice to thy Master, * O martyr Minas.

Thine eyes put out, * hung upon a tree, * burned all over by candles, * scourged with thongs by the cruelty of the judge, * thy head cut off by the sword, * thou didst rejoice, O glorious Victor, * passion-bearer of the Savior, * vanquishing legions of the enemy * by the activity of the Holy Spirit.

The Lord hath crowned thee with a diadem of grace, * O much suffering Stephanida, * for willingly didst thou give thyself over to torments * with spiritual valor; * bound between two palm trees, * thou wast torn asunder, * and didst like a sparrow take flight to God, * leaving thy flesh in the hands of thy tormenters, * O right glorious martyr.

Glory ..., in Tone VI:

Again hath dawned for us the yearly commemoration of the beacons of the world: Minas, Victor, and Vincent, who enlighten the hearts of the faithful by their struggles for Christ and His Cross. Wherefore, in hymns let us honor Christ our God, Who hath crowned them with glory and honor.

Now and ever ..., Theotokion, or this Stavrotheotokion:
Spec. Mel.: "On the third day ...":

The pure Virgin, Thy Mother, beholding the iniquitous men that nailed Thee unjustly to the Tree, was wounded, O Savior, in the womb, as Simeon foretold.

At the Aposticha: the sticheron to the martyrs, in Tone II:

Stichos: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

Come, ye that love the martyrs, let us honor the thrice-radiant chorus of martyrs: Minas, Victor, and Vincent, for they paid with blood and purchased life eternal. Wherefore, they spoke out against the author of evil: We shall not prefer corruptible things to incorruptible; we shall not do battle for an earthly and mortal king; but we shall fight for the living King Who ever crieth to the faithful: He that believeth in Me, though he were dead, yet shall he live.

Troparion, in Tone IV:

Thy martyrs, O Lord our God, have received imperishable crowns from Thee in their sufferings; for, possessed of Thy might, they set at nought the tyrants, and destroyed the audacity of demonic weakness. By their prayers do Thou save our souls.

AT MATINS

Canon to the Martyr Minas and Company by St. John of Damascus, in Tone IV:

ODE I

Irmos: The people of Israel, having fled across the watery deep of the Red Sea with dryshod feet, beholding the mounted captains of the enemy drowned therein, sang with gladness: Let us chant unto our God, for He hath been glorified!

O ye sacred people, now passing gloriously not over the Red Abyss but the sea of the struggles of Minas the sufferer, with glorious Moses and Miriam, the wise woman and prophetess, let us sing unto our God, for He hath been glorified!

O Minas, champion of piety, thou wast well pleased to stand as a warrior of Christ before the fierce destroyer and the wicked tormenter who breathed the anger of threats and the heat of wrath. And thou wast His beacon, crying aloud: Let us sing unto our God, for He hath been glorified.

Thou, O Christ, didst foretell: When I be lifted up, I will draw those born of earth; and Thou didst do this indeed, summoning from the ends of the world the ranks of martyrs and the people that cry out in joy: Let us sing unto our God, for He hath been glorified!

Theotokion: The rod of Aaron which budded prefigured thee, O Virgin, the root which sprung forth from Jesse, which shone forth to the world God incarnate, the imperishable bloom. Him do thou ever entreat on behalf of us that have recourse to thee, O Theotokos.

ODE III

Irmos: Let us not boast of wisdom, power or riches, but in Thee, the hypostatic Wisdom of the Father, O Christ, for none is holy save Thee, O Lover of mankind.

The tormenter, stung by thy most wise words, wounded thee without mercy with rawhide thongs, thinking thereby to bow thee down, O invincible martyr.

Directing the eyes of thy mind to the Lord, thou didst endure unbearable oppression with a most courageous spirit, O right glorious one.

Fearing not the exceeding painful torment, but breathing with divine zeal, thou didst depart for the struggles, crying: unlooked for and uninvited, I have come!

Theotokion: He that was incarnate of Thee and Who accepted voluntary death hath led up from the gates of hell me who have been slain by the evil tasting of the tree.

Sedalion, in Tone VIII: Spec. Mel.: "Of wisdom ...":

Egypt, which before had been held fast by the cruel darkness of ignorance, shone thee forth, O divinely wise martyr Minas, as a beacon to all the world, who by the rays of thy divine struggles dost mightily disperse the night of ungodliness. Wherefore, radiantly celebrating thy radiant and honored day, we earnestly cry out to thee: O adornment of sufferers, entreat Christ God, that He grant remission of sins to them that with love honor thy holy memory.

ODE IV

Irmos: Seated in glory on the throne of the Godhead, Jesus most divine is come on a light cloud and with His incorrupt hand hath saved them that sing: Glory to Thy power, O Christ!

By the shedding of thy blood they extinguished the ember of polytheism, and the legion of demons was drowned, and the Church of Christ, which praises thee, was watered thereby, O most blessed passion-bearer Minas.

O martyr, by being lifted up on the tree thou dost portray the passion on the Cross of Him that slew the cruel serpent; thou dost endure lacerations which win for thee that delight which is in the Heavens, O most valorous one.

Thou didst undergo a trial of pain past nature, O sufferer, and divine love, strengthening thy nature, caused thee to receive forgetfulness, urging thee to reach out for wounds, rejoicing.

Theotokion: Ineffably didst thou give birth unto God incarnate, Who fashioned for Himself a home of thy blood, and in godly manner is known in two essences and wills, O thou that knewest not wedlock.

ODE V

Irmos: The impious perceive not Thy glory, O Christ; but we, waking at dawn out of the night, hymn Thee, O Lover of mankind, Radiance of the glory of the Father's Divinity, O Only-begotten One.

Luminous with the bright rays of thy witness, having overshadowed dark godlessness, O most wise one, thou hast enlightened the faithful of the fullness who hymn thee, O all-laudable one.

Every contrivance of the foe hath vanquished away through thy mighty endurance, for neither hunger, nor wounds, nor immolation, nor subjection to iron hooks clouded thy resolve.

Surrounded by faith as the sun is by its rays, thou didst make thine abode in the desert and didst enlighten all the cities, preaching Christ, the Son of God, Who came in the flesh, O glorious one.

Theotokion: The Deliverer, born of thee in manner surpassing nature, maketh me new who am subject to corruption, freeing me from the ancient curse, O pure Mother of God. Him do thou entreat, that He save me.

ODE VI

Irmos: I have come to the depths of the sea, and the tempest of my many sins hath engulfed me, but, as Thou art God, lead up my life out of the depths, O most Merciful One!

Burned by fire, thy wounds rubbed raw with haircloth, yet thou didst remain without pain, for divine grace, being present, strengthened thee, O Minas.

Thou dost stand condemned before the tribunal of the tyrants, denouncing the falsehood, O ever memorable one, and giving thyself to the faithful as a pillar of piety.

With the sweat of thy struggles thou didst dry up the falsehood of idolatry, and didst fashion of thyself a temple of the honored Trinity, O right wondrous passion-bearer Minas.

Theotokion: Heal thou the incurable passions of my soul with the balm of thy goodness, O all-immaculate one, who didst give birth to Christ, the good Savior, for them that are in the world.

Kontakion, in Tone IV: Spec. Mel.: "Thou hast appeared ...":

O Passion-bearer Minas, * Christ our God, the imperishable Crown of martyrs, * took thee from a transient army, * and showed thee forth * as a partaker of the incorruptible and heavenly.

Ikos: The memory of the martyrs is a cause of great gladness for us, for it showeth forth courage amid suffering and victory over the enemy in the radiant and joyful confession of grace. Come ye, therefore, all ye that love this festival, and let us be glad therein, keeping the memory of the passion-bearer Minas as the best and abiding time of our gladness, and receiving the gift of being loosed from our passions, for Christ God is the Bestower thereof, the imperishable Crown of martyrs.

ODE VII

Irmos: Blessed art Thou, O all-hymned Lord, God of our fathers, Who saved the children of Abraham in the fire, they that sought the truth righteously, and Who slew the Chaldeans.

With wounds didst thou strip off sin's garment of skin, and thou didst robe thyself in vesture which groweth not old and which grace, appearing, wore, O blessed one.

By the burning zeal of thine honorable and mighty struggles hath wicked and thorny godlessness been utterly consumed, O martyr, and the leaping flame of ignorance is extinguished by the streams of thy blood, O most blessed one.

Possessed of abundant gifts, thou dost pour forth miracles upon them that celebrate thine honored festival, O right wondrous Minas; and thou dost aid them that sing: O God of our fathers, blessed art Thou!

Theotokion: **B**lessed is the Fruit of thy blessed womb, Whom the hosts of Heaven and the assemblies of those born of earth do bless, He that hath delivered us from the ancient curse, O blessed one.

ODE VIII

Irmos: **O Almighty Deliverer of all, descending upon the pious youths amid the flame, Thou didst bedew them and teach them to sing: All ye works, bless and hymn the Lord!**

O Minas, thou wast revealed as a crown-bearer; having set at nought the enemies of the Cross of thy Lord, thou didst put them to shame and didst cry out, O most blessed one: All ye works of the Lord, praise and supremely exalt Him unto the ages!

God hath wrought wonders in thy memory, pouring forth healings, both spiritual and bodily, through thy relics upon us that cry out: All ye works of the Lord, praise and supremely exalt Him unto the ages!

Thou didst offer God thy service; and having bowed thy head to the ground, thou wast beheaded by the sword, O martyr, crying aloud: All ye works of the Lord, praise and supremely exalt Him unto the ages!

Today is the Holy Church adorned with your blood, as with purple and fine linen, O Minas, Victor and Vincent, who cry out: All ye works of the Lord, praise and supremely exalt Him unto the ages!

Theotokion: **V**irgin remaineth the womb of her that bore the Savior Who without seed was conceived of the Holy Spirit, God uncircumscribable wrapped in flesh, the Word co-unoriginate with the Father. Him do all works praise and supremely exalt as Lord unto the ages!

ODE IX

Irmos: **Christ Who uniteth disparate natures, the cornerstone uncut by hands, hath been cut from thee, the unquarried mountain, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos.**

Thou didst love no less than thou wast beloved, O passion-bearer, laying down thy beloved life for Christ Who loved thee and Who glorified thy witness with Himself, O ever memorable one.

As a lampstand aflame with the light of three suns did the three inseparable martyrs appear: Minas, Victor, and Vincent, illuminating the faithful and dispersing the gloom of the demons.

Acept, as that which is thy due, our praise of thee which proceedeth from a readiness which, I know, surpasseth, our words; and from thy treasures bestow upon us gifts without number.

Theotokion: **O**f old rightly did all the prophets praise thee, the Mother of the King and Master; and now, the apostles and martyrs magnify thee, glorifying thee with us.

Exapostilarion: Spec. Mel.: "O Heaven, with stars ...":

The stars adorn the heavens, O Jesus; and Minas, Victor, Vincent and Stephanida adorn the Church. For their sake grant Orthodox Christians victory over their adversaries.

Glory ..., Now and ever ...,

All we, the faithful, now send thee as mediatrix to Him that was born of thee, and also the many that were crucified for Him. Wherefore, cease not, O Virgin, to intercede for us.

At the Aposticha, this sticheron to the Martyr, in Tone II:

Stichos: **The righteous cried, and the Lord heard them.**

Come, ye faithful, let us honor Minas, the glorious passion-bearer of Christ, mighty in battle, who struggled well in piety, and set at nought the dominion of emperors and tyrants. Wherefore, as he hath boldness before Christ God, he prayeth unceasingly that our souls be saved.

THE 12th DAY OF THE MONTH OF NOVEMBER
COMMEMORATION OF OUR FATHER AMONG THE SAINTS JOHN, PATRIARCH OF
ALEXANDRIA, THE ALMSGIVER
COMMEMORATION OF OUR VENERABLE FATHER NILUS
AT VESPERS.

At "Lord, I have cried ...", six stichera: three for the holy hierarch, in Tone IV:
"Spec. Mel.: "Thou hast given a sign ...":

Scattering, thou didst distribute * thy bread to them that were in need thereof, O wondrous John, * emulating in mercy * the most merciful Master, O venerable one, * wherefore, thy memory * truly abideth forever, O holy one. * By thy supplications do thou save * them that celebrate it with faith * from temptations and tribulations, O hierarch most rich.

Foreseeing thy purity, * the rightness of thy mind and thy godly demeanor, * He Who seeth things that are hidden * elevated thee to a most magnificent throne, * anointing and perfecting thee with chrism, O wise one, * and manifestly appointing thee the pilot of His flock * which thou didst guide to the heaven * of divine desire, * O divinely eloquent John.

All the requests * of thy heart, O right wondrous one, * the Lord did grant; * for thou didst observe all the laws of salvation. * For God and neighbor * didst thou unendingly love, O divinely blessed one, * as thy very self; * and thou didst satisfy them that were in need. * Wherefore, we honor thee today, O John.

And three stichera for the venerable one, in Tone VIII:

Spec. Mel.: "What shall we call you ...":

What now shall we call thee, O holy one? * A river issuing forth from the noetic Eden, * a torrent of gifts bestowed by God, * a flood of the grace of teachings, * a cup of wisdom and knowledge, * a most mighty intercessor, * a most active teacher. * Pray thou that our souls be saved.

What shall we name thee, O venerable one? * Cultivator of the gardens of immortality, O blessed one, * husbandman of the noetic paradise of the faithful, * one most skilled in the laws given by God, * one who knowest the divinely inspired dogmas, * speaker of nature most good, * and instructor most content. * Pray thou that our souls be saved.

What now shall I call thee, O wondrous one? * One who laid down the rules of marriage, * governor of chastity, * instructor of monastics, * guide of virginity, * one who rightly balanced both, * as having by experience passed through both. * Many were thy goodly deeds * and great thy fasting for God. * Pray thou that our souls be saved.

Glory ..., in Tone II, the composition of Anatolius:

John, the emulator of Christ, the great pastor and beacon of the Alexandrians, the wellspring of mercy, increaseth his right sympathetic compassions for them that are in need. Come ye, let us who are poor in spirit drink our fill, emulating his serenity; for having with right compassionate demeanor shown hospitality to the wandering Christ through the poor, like Abraham of old he was counted worthy of blessedness, and he prayeth with boldness that our souls find mercy.

Now and ever ..." Theotokion, or this Stavrotheotokion:

Spec. Mel.: "When from the Tree ...":

She that kneweth not wedlock, beholding Thee nailed to the Tree of the Cross, O Jesus, said, weeping: "O my sweet Child, wherefore hast Thou left me alone who gave birth to Thee, O unapproachable Light of the all-unoriginate Father? Haste Thou, and glorify Thyself, that they that glorify Thy divine sufferings may receive divine glory!"

At the Aposticha, Glory ..., of the venerable one, in Tone VIII:

We honor thee, the instructor of a multitude of monks, O Nilus our father; for by thy steps have we truly known how to walk aright. Blessed art thou who, laboring for Christ, didst denounce the power of the enemy, O converser with angels, who sharest the lot of the venerable and the righteous. With them entreat the Lord, that our souls find mercy.

Now and ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "Thy martyrs ...":

The Virgin, Thy Mother, O Jesus Master, seeing Thee nailed to the Cross and accepting suffering of Thine own will, cried out: "Woe is me, O my sweet Child! How is it that Thou endurest wounds unjustly inflicted, O Physician Who hast healed the infirmity of man and hast by Thy lovingkindness delivered all from corruption?"

Troparion, in Tone VIII:

In patience thou didst acquire thy reward, O venerable father, who endured in prayers unceasingly, loved the poor and saw to their needs. Entreat Christ God, O blessed almsgiver John, that our souls be saved.

Glory ..., in the same tone:

With streams of thy tears thou didst irrigate the barren desert, and with sighs from the depths of thy soul thou didst make it to bear fruit an hundredfold. Thou wast a beacon to the whole world, radiating miracles. O Nilus our father, entreat Christ God, that our souls be saved!

Now and ever ..., Theotokion.

AT MATINS

One canon from the Oktoechos, and two for the saints

ODE I

Canon of the holy hierarch, the composition of Joseph, in Tone VIII:

Irmos: That which had been hewn down cut through the undivided, and the sun saw land which it had not seen before; the water engulfed the cruel enemy, and Israel traversed the impassable, and chanted the hymn: Let us sing to the Lord, for gloriously is He glorified!

Enlightened with sympathy of mind and illumined with the love of Christ, O father, shining with rays of almsgiving, thou becamest a most pure habitation of the one merciful God. Wherefore, we call thee blessed.

Looking ever to those things which abide forever, O most sacred father, with wise intent thou didst most splendidly exchange corruptible things for those that are incorruptible; and now thou dwellest in the heavens, crying out with the incorporeal choirs: Let us chant unto the Lord, for gloriously hath He been glorified!

With thy godly intervention thou didst take pity on many, O venerable one, having endowed thy merciful thought therewith; and thou becamest a bestower of alms, for the consolation of men's souls and thought for the poor, O most wise, divinely blessed and most sacred John.

Theotokion: O blessed, pure and most hymned one, who alone gavest birth to the incarnate God, the ever-flowing Wellspring, pouring forth healings upon us, the faithful, who hope in thee: Beseech Him Whom thou didst bear, that He grant the world great mercy.

Canon of the venerable one, the acrostic whereof is:

"Nilus watereth me with noetic abundance,";

The composition of Theophanes, in Tone VIII:

Irmos: Having traversed the water as though it were dry land and escaped the evil of Egypt, the Israelite cried aloud: Let us chant unto our Deliverer and God!

Richly irrigating my budding thought with thy mystic waters, O blessed one, grant that by thy supplications it may bring forth hymns to thee like grain.

The streams of thy words, manifestly issuing forth as from Eden, O Nilus most rich, irrigate all the ever-flowing face of the Church.

The river of thy dogmas and words, O divinely eloquent one, flooding, doth water the hearts of the pious and drowneth the assemblies of the impious.

Theotokion: **T**he destroyer and enemy vomited forth soul-destroying venom into the ears of Eve; but thou, O Mother of God, having given birth unto Christ, hast healed the harm he wrought.

ODE III

Canon of the Holy Hierarch

Irmos: **O Lord, Fashioner of the vault of heaven and Creator of the Church: establish me in Thy love, O Summit of desire, Confirmation of the faithful, Who alone lovest mankind.**

The right sympathetic grace of the Merciful One appeared to thee, O right wondrous one, as a maiden of divine comeliness, wearing a wreath of olive sprigs and leading thee to divine mercy.

Thou hast been seated on a sacred throne as a godly judge, O glorious father John, in that thou didst live like an angel, offering up sacred sacrifices of peace to the Most Compassionate One.

Emulating the great lovingkindness of our merciful Lord Who beggared Himself in the flesh in His lovingkindness, O father, thou didst tend to the poor, gathering together those who wander and the homeless, thus fulfilling the commands of God.

Theotokion: **H**aving made thine abode bodily within the Virgin, O Lord, Thou didst reveal Thyself to men as it was fitting that they see Thee; and Thou didst show her to be the true Theotokos, the help of the faithful, O Thou Who alone lovest mankind.

Canon of the Venerable One

Irmos: **Thou art the confirmation of them that flee to Thee, O Lord; Thou art the light of them that are in darkness, and my spirit doth hymn Thee.**

Thy thought beareth the gifts of the Spirit, O father, driving away thoughts of wickedness,

O oil most fragrant, sacred minister, thou hast breathed upon us thy prayers, in that thou didst live by active vision.

Heavenly teachings hast thou poured forth as from a wellspring, O most wise one, and thou hast enriched the pupils of the Church.

Theotokion: **M**ortify the wisdom of our flesh, O all-pure one, pouring forth a wellspring of immortality upon men.

Kontakion of the venerable one, in Tone VIII:

Spec. Mel.: "To thee, the champion leader ...":

In thy vigilant prayer thou didst cut down the underbrush of the uprising of the passions of the body as with a scythe. As thou hast boldness before the Lord, free me from every misfortune, that I may cry out to thee: Rejoice, O universal father!

Ikos: **W**ho among mortals can recount the suffering of thy manner of life, the countless labors of thy life, the many efforts which thou madest on earth like one of the incorporeal ones? Yet I cry out: Rejoice, river of divine graces; rejoice, pipe of the teachings of Christ! Rejoice, cup of wisdom and knowledge; rejoice, cultivation of the plantations of immortality! Rejoice, most active dogma of divinely inspired words; rejoice, most skilled interpreter of the God-given law! Rejoice, husbandman of the noetic garden of paradise; rejoice, great treasury of virginity! Rejoice, beautiful harp of the Spirit; rejoice, sword which cuttest at the root of the passions! Rejoice, summit of righteous men; rejoice, intercessor for the faithful born of earth! Rejoice, O universal father!

Sedalion of the hierarch, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Possessed of a merciful demeanor, thou didst show thyself to be good of heart and generous to the poor and needy, O divinely inspired John. Wherefore, with a title befitting thine activity, O blessed one, more than all other saints Christ the Bestower of good things enriched thee exceedingly. To Him, O divinely wise hierarch most rich, do thou pray, that He grant remission of sins unto them that celebrate thy holy memory with love.

Glory ..., Sedalion of the venerable one, in the same tone:

Spec. Mel.: "That which was mystically commanded ...":

Having adorned thy mind with heavenly visions, thou didst pour forth rivers of theology, O God-bearing Nilus, watering the hearts of them that with faith draw forth the clear and pure drink of thy teachings and honor thy radiant and precious memory, O adornment of the venerable and boast of the fathers.

Theotokion: **O** good one, by thy maternal supplications do thou, who gavest birth unto the immutable God, ever make steadfast my heart which is made inconstant by sin, loathfulness and the assaults of the deceiver, that with thanksgiving I may glorify thee. O all-immaculate Mary Theotokos, have mercy on the flock which thou hast acquired!

Or this Stavrotheotokion: Beholding Him Who was incarnate of thy pure blood and was born of thee in manner past comprehension, hanging on the Tree between malefactors, O pure one, thy womb convulsed with pain, and weeping maternally, thou didst cry out: "Woe is me! What is Thy divine and ineffable dispensation whereby Thou hast given life to Thy creation? I hymn Thy compassion!"

ODE IV

Canon of the Holy Hierarch

Irmos: I have heard, O Lord, the mystery of Thy dispensation; I have considered Thy works, and have glorified Thy divinity.

Thou wast shown to be a pure habitation of the Holy Trinity, O venerable one, the treasury of the temple of God and the first-fruits of hierarchs.

The kind-hearted Lord, remarking thy great mercy, sanctified thy soul, O most sacred father John.

A steadfast performer of the commandments of the Most Compassionate One wast thou, and thou hast been filled with His good things, dwelling in holy habitations.

Theotokion: As Thou art sinless, O God, grant us cleansing from our ignorant deeds, and bring peace to Thy world, through the prayers of her that gaveth Thee birth.

Canon of the Venerable One

Irmos: I have heard, O Lord, the mystery of Thy dispensation; I have considered Thy works, and have glorified Thy divinity.

Raise me up from the captivity of the passions, O most wise one, offering thy supplications to God as the price of my deliverance.

Having tested thyself with fasting, O most blessed one; thou didst cleanse thyself to arrange the dogmas of the wisdom of Christ in sacred manner.

Every elevation carried away by demonically inspired thoughts didst thou put down, O father, destroying the memory thereof with the multitude of thy wisdom.

Theotokion: The Word Who is equally everlasting with the Father, and Who as God was first incorporeal, becometh incarnate of thy pure blood in latter times, O most honored one.

ODE V

Canon of the Holy Hierarch

Irmos: Out of the night of ignorance the day of divine knowledge dawneth in the light of Thy countenance, O Christ. May Thy praise shine forth in our hearts like the light of the morn.

Emulating Him Who in His mercy died a voluntary death, O wise father, thou didst crucify thyself to the world and the passions, and hast been vouchsafed celestial life, O right glorious one.

Being meek, compassionate and peaceable, thou wast counted worthy of blessedness, as the inexhaustible bread of the hungry, the bestower of benefactions upon the poor, and the raiment of the naked.

Made beautiful by divine communing, like an angel thou didst serve God blamelessly as a hierarch, illumining the faithful with thy sacred teachings.

Theotokion: **W**e hymn the all-pure Theotokos who without seed bore the God of all in her womb and gaveth birth to Him in the flesh for us, as the salvation of our souls.

Canon of the Venerable One

Irmos: **W**aking at dawn we cry to Thee: Save us, O Lord! For Thou art our God, and we know none other than Thee.

Chastely desiring divine purity, O most wise, one, thou didst forsake all the passionate attachments of life.

Taught by the divine Unity, O thou who wast revealed by God, thou didst noetic ally attain unto contemplations higher than mere knowledge.

We know thee, O God-bearer, to be the cloud which doth inundate all ignorance with showers of knowledge.

Theotokion: **D**iscovering thee like a lily shining amid the thorns, the Bridegroom loved thee, O Virgin Mother.

ODE VI

Canon of the Holy Hierarch

Irmos: **I** pour forth my prayer unto the Lord, and to Him do I declare my grief, for my soul is full of evil and my life hath drawn nigh unto hell, and like Jonah I pray: Lead me up from corruption, O God!

Exercising thyself in supplication and fasting and entreating God in vigils, thou wast vouchsafed divine revelations and visions, O divinely wise and most rich one, taught by a purity which passeth understanding and comprehension, O wise one.

Thou didst live on earth as an angel with flesh, O father, joyously offering to the Creator the un-bloody sacrifices of peace with faith and contrite heart and spirit, O blessed John.

Thy life, which shone forth more brightly than the sun, hath emitted beams of lovingkindness upon them that are in need, dispelling the dark cloud of poverty and warming them that are held fast in the cold of evils, O most rich and divinely inspired one.

Theotokion: **C**ease not to pray for us, O all-holy Virgin Theotokos, for thou art the confirmation of the faithful; we are strengthened by hope in thee and love for thee, and we unceasingly glorify Him Who was incarnate of thee.

Canon of the Venerable One

Irmos: **I** pour forth my prayer unto the Lord, and to Him do I declare my grief, for my soul is full of evil and my life hath drawn nigh unto hell, and like Jonah I pray: **Lead me up from corruption, O God!**

Adorned with the gift of wisdom and rendered comely by the splendor of thy life, thou becomest a godly sacred minister, mediating between Creator and creation; and thou wast a most radiant and eminent teacher, O father.

Having drawn nigh to the mount of the virtues and been covered with divine darkness, O father, thou didst receive from God divinely inscribed tablets of the dogmas, and hast been shown to be a second Moses, a law-giver of grace, O thou who art most rich.

Having mystically of thine own will consecrated thyself as a voluntary sacrificial victim, O Nilus, adorned with visions and spiritual activities, as thou standest before the Creator remember us that with faith keep thy memory.

Theotokion: **B**eholding the profundity of thy dread mysteries in the manifestations of figures, the prophets proclaimed beforehand that God would make His abode within thy womb, O all-immaculate one; and we, beholding the fulfillment of their prophecies, glorify thee.

Kontakion of the hierarch, in Tone II:

Spec. Mel.: "Seeking the highest ...":

Thou didst distribute thy wealth to the destitute, and hast now received heavenly riches, O John most wise. Wherefore, celebrating thy memory, we all honor thee, O namesake of almsgiving.

Ikos: **T**rusting in the mercy of God, O John, enriched with compassions and gifts by Him, thou didst thus show thyself to be merciful, having compassion upon all, like Him. Wherefore, taking pity on my poverty, grant me the riches of thy supplication, and fill thou my starving heart with godly words, O divinely wise one, as of old thou feddest the hungry, O namesake of almsgiving.

ODE VII

Canon of the Holy Hierarch

Irmos: **T**he Hebrew children boldly trampled down the flame in the furnace and transformed the fire into dew, crying aloud: **Blessed art Thou, O Lord God, forever!**

With deeds didst thou proclaim the words of the Savior, and as one merciful and pure of Spirit, O God-bearing father John, thou hast been joined to the choir of the blessed.

The taste of honey most sweet was transformed for thee into tried gold; for the Creator, remarking thy rich willingness, gaveth thee rich rewards.

Illumined by the unwaning light of the Trinity, O favorite of the Trinity, thou dost now enlighten them that honor thee and chant: Blessed art Thou, O Lord God, forever!

Theotokion: **T**hee, O Theotokos, the joy of the apostles and glory of athletes, do we faithfully entreat: Of everlasting joy count us worthy who hymn thee unceasingly.

Canon of the Venerable One

Irmos: **T**he children that went down from Judea in Babylon once trod the flame of the furnace by their faith in the Trinity, saying: O God of our fathers, blessed art Thou!

Watered by heavenly showers, O father, thou wast shown to be fertile, bringing forth for the Master most comely fruits, who cry out with faith: O God of our fathers, blessed art Thou!

Opening the flood-gates of dogmas, O most blessed one, thy tongue doth mightily deluge the falsehood of heresy, and it teacheth the faithful to chant: O God of our fathers, blessed art Thou!

An angelic way of life didst thou lead on earth in thy body, O father; and delighting in the divine visions of heavenly sights, thou dost chant: O God of our fathers, blessed art Thou!

Theotokion: **F**or our salvation didst Thou reveal Thyself incarnate of the Virgin's womb. Wherefore, knowing Thy Mother to be the Theotokos, we cry out with thanksgiving: O God of our fathers, blessed art Thou!

ODE VIII

Canon of the Holy Hierarch

Irmos: **B**eing vanquishers of the tyrant and the flame by Thy grace, and observing Thy commandments exceedingly, the children cried out: Bless the Lord, all ye works of the Lord!

Revealing thee as a radiant star in the firmament of the Church, O father, through thee Christ enlighteneth them that sing with faith: Bless the Lord, all ye works of the Lord, and exalt Him supremely forever!

Thou didst show thyself to be merciful, meek, right compassionate, guileless, the wealth of the poor, and the adornment and vesture of the naked, O father; and because of thine almsgiving and lovingkindness thou hast been called merciful more than all the saints who have shone forth in lovingkindness.

In sacred manner didst thou adorn the throne of Mark, especially with godly deeds, O father; and because of thine almsgiving and lovingkindness thou hast been called merciful more than all the saints who have shone forth in lovingkindness.

Theotokion: **T**he daughter of fallen Adam wast thou shown to be, O Virgin, and the Mother of God Who hath restored my nature. Him let us hymn, all ye works of the Lord, and exalt supremely for all ages!

Canon of the Venerable One

Irmos: **W**hen the musical instruments sounded and people innumerable worshipped the image in Dura, the three youths, refusing to obey the tyrant's command, hymned and glorified the Lord for all ages!

Having received perfect virtue and loved Him Who is first among the good, enlightened with the brilliance thereof thou now criest out: Hymn the Lord and exalt Him supremely forever!

Enriched by the art of knowledge, thou didst attain unto active glory, sending rays of grace upon them that cry out: Hymn the Lord, and exalt Him supremely forever!

Fleeing the tumults of the world, thou didst reach the haven of quietude and didst slay the assaults of the passions, crying out: Hymn the Lord, and exalt Him supremely forever!

Theotokion: **K**nowing well the Word of God Who was born of thee, O Virgin, we hymn thee most piously, chanting with faith: Hymn the Lord and exalt Him supremely forever!

ODE IX

Canon of the Holy Hierarch

Irmos: **S**aved by thee, O pure Virgin, we truly confess thee to be the Theotokos, magnifying thee with the bodiless choirs.

Lo, after thy repose, O father, two of the holy fathers set thee in their midst, rendering thee most sacred honor in the tomb.

Like the dawn, like the day hath thy splendid repose shone forth, O father John, enlightening them that bless thee with faith.

Thou didst join the choirs of hierarchs, prophets, apostles and martyrs, O father; with them remember them that praise thee.

The shrine where thy sacred and holy relics lie, O father John, is a wellspring of miracles for them that have recourse unto thee.

Theotokion: **O** right beauteous Virgin, who gayest birth to the good God and Lord, do good to my soul which is afflicted with sin.

Canon of the Venerable One

Irmos: **H**eaven was struck with awe, and the ends of the earth were amazed that God hath appeared to men in the flesh, and that thy womb hath become more spacious than the heavens. Wherefore, the legions of men and angels magnify thee as the Theotokos.

The destroyer, seeing thee breaking the bonds of earthly attachment and drawing nigh to God, O father, raised threefold waves of barbarians against thee, thinking to weaken thy might; but by divine providence thou didst set at nought his machinations, O most blessed one.

Shining with the divers rich rays of teachings, thou didst illumine the souls of them that have recourse to thee with faith in piety; for, touching to thy lips the cup of pure wisdom, O Nilus most wise, thou didst drink deeply and didst present it to them that love thee.

Ardently didst thou mystically sanctify thyself as an unblemished sacrifice to the Creator, O father, loving Him with sincerity, and standing now before His throne, O most blessed Nilus, do thou earnestly pray that they that celebrate thy memory with faith receive thy splendor.

Theotokion: **T**hou didst set right the fall of woman, O Virgin, having given birth to the Word Who setteth aright them that are cast down, in that He is good and mighty in power, Who was incarnate of thee in His surpassing lovingkindness, and hath saved the world by His passion-slaying sufferings.

Exapostilarion of the hierarch:

Spec. Mel.: "Hearken, ye women ...":

Emulating the mercy of the God of loving compassion, O John, thou didst distribute riches to the poor; wherefore, thou hast received inexhaustible riches in the heavens. Hence, we now entreat thee: Pray thou unceasingly in behalf of them that praise thee!

Glory ..., Exapostilarion of the venerable one:

Spec. Mel.: "Heaven with stars ...":

Aspiring to the life of the angels, thou didst withdraw thyself to the desert; and having subdued the passions of the flesh, thou wast shown to be an equal of the angels, O our God-bearing father.

Now and ever ..., Theotokion:

Thou wast the cause of the good things given by God to the world, O Theotokos. Do thou now render the kindly God merciful, for the salvation of all.

At the Aposticha: Glory ..., in Tone VI:

O venerable father, report of thy corrections hath gone forth into all the earth; wherefore, thou hast found the reward of thy labors in the heavens. Thou hast destroyed legions of demons, and hast attained unto the ranks of the angels, whose life thou didst blamelessly emulate. As thou hast boldness before Christ God, ask peace for our souls.

Now and ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "On the third day ...":

Seeing Thee crucified, O Christ, she that gaveth birth to Thee cried out: "What is this strange mystery which I behold, O my Son? How is it that Thou diest, suspended in the flesh on the Tree, O Bestower of life?"

AT LITURGY

On the Beatitudes, eight troparia: four from the Oktoechos, and four from Ode III of the canon of the holy hierarch.

The right sympathetic grace of the Merciful One appeared to thee, O right wondrous one, as a maiden of divine comeliness, wearing a wreath of olive sprigs and leading thee to divine mercy.

Thou hast been seated on a sacred throne as a godly judge, O glorious father John, in that thou didst live like an angel, offering up sacred sacrifices of peace to the Most Compassionate One.

Emulating the great lovingkindness of our merciful Lord Who beggared Himself in the flesh in His lovingkindness, O father, thou didst tend to the poor, gathering together those who wander and the homeless, thus fulfilling the commands of God.

Theotokion: Having made thine abode bodily within the Virgin, O Lord, Thou didst reveal Thyself to men as it was fitting that they see Thee; and Thou didst show her to be the true Theotokos, the help of the faithful, O Thou Who alone lovest mankind.

Troparion of the hierarch, in Tone VIII:

In patience thou didst acquire thy reward, O venerable father, who endured in prayers unceasingly, loved the poor and saw to their needs. Entreat Christ God, O blessed almsgiver John, that our souls be saved.

Troparion of the venerable father, in Tone VIII:

With streams of thy tears thou didst irrigate the barren desert, and with sighs from the depths of thy soul thou didst make it to bear fruit an hundredfold. Thou wast a beacon to the whole world, radiating miracles. O Nilus our father, entreat Christ God, that our souls be saved!

Kontakion of the hierarch, in Tone II:

Thou didst distribute thy wealth to the destitute, and hast now received heavenly riches, O John most wise. Wherefore, celebrating thy memory, we all honor thee, O namesake of almsgiving.

Kontakion of the venerable father, in Tone VIII:

In thy vigilant prayer thou didst cut down the underbrush of the uprising of the passions of the body as with a scythe. As thou hast boldness before the Lord, free me from every misfortune, that I may cry out to thee: Rejoice, O universal father!

Prokimenon, in Tone VII: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

EPISTLE TO THE HEBREWS, §311 [HEB 5: 4-10]

Brethren: No man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not Himself to be made a high priest; but He that said unto Him, Thou art My Son, today have I begotten Thee. As He saith also in another place, Thou art a priest for ever after the order of Melchizedek. Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared; though He were a Son, yet learned He obedience by the things He suffered; and being made perfect, He became the author of eternal salvation unto all them that obey Him; called of God a high priest after the order of Melchizedek.

Alleluia, in Tone II: The mouth of the righteous shall meditate wisdom and his tongue shall speak of judgment.

Stichos: The law of God is in his heart, and his steps shall not be tripped.

GOSPEL ACCORDING TO ST. LUKE, §24 [LK 6:17-23]

And [Jesus] came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: forth ere went virtue out of him, and healed them all. And he lifted up his eyes on his disciples and said, Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

THE 13th DAY OF THE MONTH OF NOVEMBER
COMMEMORATION OF OUR FATHER AMONG THE SAINTS, JOHN CHRYSOSTOM,
ARCHBISHOP OF CONSTANTINOPLE
AT LITTLE VESPERS

On "Lord, I have cried ...", 4 stichera, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

In abstinence thou didst emulate well * thy namesake the Baptist, O father, * and didst imitate the great Elijah in purity and fasting. * Wounded by the zeal of both, O Chrysostom, * as a pastor of the Church of Christ * thou didst speak boldly even against the imperial majesty. (Twice)

The sound of thy dogmas, * passing over all the world, as it is written, * hath illumined the world with the divine inspiration of the Word; * and thou hast thrown open to us the portal of repentance, * embodying the Gospel of Christ * in thy care for the poor.

The pure and undefiled light of thy soul * shineth upon the world * the sun-like beams of the dogmas of piety, * O wise father John Chrysostom, * dispelling the darkness * and illumining the universe with piety.

Glory ..., in Tone IV:

Thou wast a divinely inspired instrument through which the Holy Spirit hath sounded forth unto us; for with right magnificent voice the sound of thy doctrines hath passed over the ends of the earth. And as an emulator of the apostles, O venerable one, thou didst attain unto their choir as thou desired. Pray thou to the Lord, O most blessed one, that He give peace to the world and save our souls.

Now & ever ..., Theotokion:

Deliver us from our needs, O Mother of Christ God, Who gavest birth to the Creator of all, that we all may cry out to thee: Rejoice, O only intercession of our souls!

At the Aposticha, these stichera, in Tone II:

Spec. Mel.: "O house of Ephratha ...":

Thou wast shown to be * a golden clarion, O John, * splendidly sounding forth * the mighty works of God * to the ends of the earth.

Stichos: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

Thou didst receive the law * from the Lord * like Moses, O Chrysostom, * illumining and making wise the world * with thy divine doctrines.

Stichos: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

O Chrysostom, * thou wast truly * a preacher of the kingdom of God, * crying out: Repent! * and drowning despondency.

Glory ..., in the same tone & melody:

O Chrysostom our father, * thou hast taught us to believe * in the single governing principle * of the worshipful Trinity, * the Father, the Word and the Spirit.

Now & ever ..., Theotokion:

O Virgin Theotokos, * with John Chrysostom * entreat God the Word, * Who was born of thee, * that He save our souls.

After "Now lettest Thou Thy servant depart ...", Trisagion through Our Father.

Troparion, in Tone VIII:

The grace of thy mouth, shining forth like the radiance of fire, hath illumined all the inhabited earth. And it revealeth to the world no treasures of avarice, but hath shown us the heights of humility of mind. Instructing us by thy words, O father John Chrysostom, entreat the Word, Christ God, that our souls be saved.

Glory ..., Now & ever ..., Theotokion, in the same tone:

O Good One, Who for our sake wast born of the Virgin, Who, having endured crucifixion, cast down death by death, and as God revealed the resurrection: disdain not that which Thou hast fashioned with Thine own hand. Show forth Thy love for mankind, O Merciful One; accept the Theotokos who gaveth Thee birth and prayeth for us; and save Thy despairing people, O our Savior!

AT GREAT VESPERS

After the Introductory psalm, we chant "Blessed is the man ...", the first antiphon.

On "Lord, I have cried ...", 8 stichera, in Tone IV:

Spec. Mel.: "As one valiant among the martyrs ...":

With songs let us hymn * the golden clarion, * the divinely inspired instrument, * the unfathomable abyss of dogmas, * the confirmation of the Church, * the celestial mind, * the golden cup * which poureth forth rivers of mellifluous doctrines * and watereth creation. (Thrice)

As is meet, let us honor * John Chrysostom, * the never-setting star * who illumineth the whole world * with rays of doctrines, * the preacher of repentance, * the golden sponge * which removeth the vile wetness of ignorance * and moisteneth hearts which have wasted away through sins. (Thrice)

In hymns let Chrysostom be magnified: * the earthly angel and heavenly man, * the sweet-voiced and melodious swallow, * the treasury of the virtues, * the unbroken stone, * the paragon of the faithful, * the model of martyrs, * the peer of the holy angels, the equal of the apostles. (Twice)

Glory ..., in Tone VI:

O venerable, thrice-blessed and most holy father, thou good shepherd and disciple of Christ, the Chief Shepherd, who laid down thy life for thy sheep: Do thou now, by thy supplications, O most laudable John Chrysostom, ask that we be given great mercy.

Now & ever ..., Dogmaticon, in the same tone:

Who doth not call thee blessed, O all-holy Virgin? Who will not hymn thine all-pure birthgiving? For the only-begotten Son Who shone forth timelessly from the Father, came forth, ineffably incarnate, from thee, the pure one; and being God by nature, He becometh man for our sake, not divided into two Persons, but known in two natures without confusion. Him do thou beseech, O pure and most blessed one, that our souls find mercy!

Entrance. Prokimenon of the day. Three readings:

A READING FROM PROVERBS

The memory of the righteous man calleth forth praises, and the blessing of the Lord is upon his head. Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness,

and all her paths are peace. Out of her mouth truth proceedeth, and law and mercy she carrieth on her tongue. Hear me, then, O children, for I will speak of excellent things; and happy is the man that will keep unto my ways, for my paths are the paths of life, and the desire is fashioned of the Lord. Wherefore, I entreat you and put forth my voice before the sons of men, for I with wisdom set up everything; I have called forth counsel, understanding and knowledge. Counsel is mine and sound wisdom, mine is understanding and strength is mine. I love them that love me, and those that seek me shall find grace. Understand, then, O ye simple, the cunning, and ye uninstructed direct your hearts unto it. Hearken unto me again, for I will speak of honorable things, and the opening of my mouth shall be right things, for my mouth shall speak truth and wickedness is an abomination to my lips. All the words of my mouth are in righteousness; there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge. For I will teach you the truth, so that your hope may be in the Lord and ye may be filled with the Spirit.

A READING FROM THE WISDOM OF SOLOMON

The mouth of the righteous droppeth wisdom, and the lips of wise men know grace. The mouths of the wise do meditate wisdom, but righteousness shall deliver them from death. At the death of a just man his hope perisheth not; for a righteous son is born for life, and in his good works he taketh hold of the fruit of righteousness. The righteous always have light, and from the Lord they acquire grace and glory. The tongue of the wise knoweth what is good, and wisdom resteth in their heart. The Lord loveth holy hearts, and all the blameless are acceptable to Him in the way. The wisdom of the Lord enlighteneth the countenance of the understanding; for she overtaketh them that desire her, and is readily seen by them that desire her. Whoso seeketh her early shall have no great travail; and whoso watcheth her shall quickly be Without care. For she goeth about seeking such as are worthy of her, she manifesteth herself favorably unto them in her ways. Vice shall never prevail against wisdom. For the sake thereof I became a lover of her beauty, and sought her out from my youth; I desired to make her my spouse, for the Master of all loved her: For she is privy to the mysteries of the knowledge of God and a seeker of His works. Her labors are virtues, she teacheth chastity and prudence, justice and fortitude, which are such things as men can have nothing more profitable in their life. If a man desire much experience, she knoweth things of old, and conjectureth aright what is to come; she knoweth the subtleties of speeches and can expound dark sentences; she foreseeeth signs and wonders, and the events of seasons and times. Unto all she is a counselor of good things, for there is immortality in her, and glory in the communication of her words. Wherefore, I conversed with the Lord and be-

sought Him, and with my whole heart I said: O God of my fathers and Lord of mercy, Who hast made all things by Thy word and ordained man by Thy wisdom, that he should have dominion over the creatures which Thou hast made, and that he may order the world in holiness and righteousness: Give me wisdom which sitteth by Thy throne, and reject me not from among Thy children, for I am Thy servant and the son of Thy handmaid. Send her out of Thy heaven, from Thy holy habitation and the throne of Thy glory, that being present with me she may teach me what is well-pleasing in Thy sight. She shall guide me to understanding and preserve me in her glory. For the thoughts of mortal men are all miserable, and their devices are but uncertain.

A READING FROM THE WISDOM OF SOLOMON

When the righteous is praised, the people will rejoice; for his memory is immortality, because it is known with God, and with men; for his soul pleased the Lord. Love wisdom, therefore, O men, and live; desire her, and ye shall be instructed. For the beginning of her is love and the observation of the law. Honor wisdom, that ye may reign for evermore. I will tell you, and will not hide from you the mysteries of God, for he it is who is the instructor of wisdom, the director of the wise, the master of all understanding and activity. And wisdom teacheth all understanding; for in her is a spirit understanding and holy, the brightness of the everlasting light, and the image of the goodness of God. She maketh friends of God, and prophets; she is more beautiful than the sun, and above all the constellations of the stars; compared with the light, she is found pre-eminent. She hath delivered from pain them that please her, and guided them in right paths, given them knowledge of holy things, defended them from their enemies, and given them a mighty struggle, that they might all know that godliness is stronger than all; vice shall never prevail against wisdom, neither shall judgment pass away without convicting the evil. For they said to themselves, reasoning unrighteously: Let us oppress the righteous man, let us not spare his holiness, neither need we be ashamed of the ancient gray hairs of the aged, for our strength shall be a law unto us; let us lie in wait for the righteous, for he is displeasing to us, opposeth our doings, upbraideth us with our offending the law, and denounceth to our infamy the transgressions of our training. He professeth to have the knowledge of God, and calleth himself the child of the Lord. He is become a reproof to our thoughts, and is grievous even for us to behold; for his life is not like other men's, his ways are of another fashion. We are accounted by him as a mockery, and he avoideth our ways as filth, and pronounceth the end of the just to be blessed. Let us see if his words be true; let us test what things happen to him. Let us examine him with mockery and torture, that we may know his meekness and prove his forbearance. Let us

condemn him with a shameful death, for by his own words shall he be visited. Such things did they imagine, and were deceived; for their own wickedness blinded them. As for the mysteries of God, they knew them not; neither bethought they that Thou alone art God, who hast the power of life and death, savest in time of tribulation, and deliverest from all evil; who art compassionate and merciful, givest grace to Thy saints and opposeth the prideful with Thine own arm.

At the Litia, the sticheron of the temple, and these stichera of the holy hierarch, the composition of Anatolius, in Tone I:

O luminary John, mouth of golden luster, ornament of divinely wrought virtues, receptacle of mystic writings: thou wast the all-pure and incorrupt treasury of the most Holy Spirit, from whence thou hast brought gladness to the whole Church by thy salvific discourse; wherefore, having found boldness before God, amid the enjoyment of heavenly delight, pray thou for us, O most holy father.

Grace was poured forth in thy lips, O venerable father John Chrysostom, for which cause God anointed thee a high priest for His people, to shepherd His flock in holiness and righteousness. Wherefore, girded about with the armor of the Mighty One, thou didst cut down the blasphemies of heresy. And now, cease thou never to pray, that peace be granted to the world, and that our souls be saved.

*The composition of the Studite, in Tone II: P*raising thee with love, the great high priest and pastor, innocent and venerable, the preacher of repentance, the golden mouth of grace, we pray: grant us thy supplications, O father, unto the salvation of our souls.

*The composition of George of Nicomedia. in the same tone: H*aving been adorned with thy golden words as with golden ornaments, O John Chrysostom, the Church crieth out to thee: "I have drunk my fill of thy flowing golden waters, adorned with thy drink of golden honey mingled with gold; for I am brought from works to vision because of thy teachings, and am united to Christ, the noetic Bridegroom, reigning with Him." Wherefore, assembling to honor thy memory, we also cry out: Cease thou never to pray to the Lord for us, that our souls be saved.

Thou didst receive the most elevated philosophy, O hierarch, and didst transcend the world, living above visible things; and in godly manner didst show thyself to be an undefiled reflection of God. And ever united with the Light, thou didst receive the Light and a most clearly blessed end. Pray thou, O Chrysostom, in behalf of our souls.

In Tone IV: Thou didst manifestly water the earth with words of golden luster, possessed of a body and soul flowing with gold, O most blessed one; and having by thy discourses on thy dogmas rendered all things golden, O maker of gold, and written books of golden letters, thou didst fly up to the heavens. Wherefore, we cry out to thee: O river and mouth of gold, entreat Christ God, that He save our souls.

Glory ..., the composition of Germanus, in the same tone:

It was fitting for the queen of cities to have John as its hierarch, as a certain royal adornment and a golden clarion instructing all the ends of the earth with the dogmas of salvation, and moving all to zeal in chanting divinely splendid hymns. To him do we now cry out: O thou of golden discourse and golden mouth, entreat Christ God, that He save our souls.

Now & ever ..., Theotokion, in the same tone:

Thee have we acquired as a rampart, a right tranquil haven and a confirmation, O all-pure Theotokos; wherefore, tempest-tossed amid this life, we pray: guide us and save us.

At the Aposticha, these stichera, in Tone V:

Spec. Mel.: "Rejoice ...":

Rejoice, divinely inspired instrument of the Church, beauteous and of golden luster, O tongue which lovingly describeth to us images of repentance; mind of golden sheen, golden-mouthed swallow, dove who with golden pinions shineth like gold, chanting hymns amid the verdure of the virtues, golden stream pouring forth waters and serving as surety of God's love for mankind! Entreat Christ God, that He send down great mercy upon our souls.

Stichos: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

Rejoice, father of orphans, swift help of the oppressed, provision for the poor, food for the starving, correction of the sinful, right pleasing and most honorable physician of men's souls, high fame of theology, recounting of the writings of the Spirit, most active law, rule most just, uttermost wisdom of vision and activity! Entreat Christ, that He send down upon our souls great mercy.

Stichos: The mouth of the righteous shall meditate wisdom and his tongue shall speak of judgment.

"Rejoice!" the Church crieth out to thee, its bridegroom, O Chrysostom who hath shone forth throughout all the world with thy virtues and pearl-like discourses whose luster exceedeth that of the sun, O thou who art far more wise than the wise and more exalted than all orators, champion of true dogmas, denouncer of falsehood, teacher of repentance! Rejoice, depth of knowledge most serene, who, like the great Paul, didst inherit the mind of Christ! Him do thou entreat, that He grant our souls great mercy.

Glory ..., in Tone VI:

Thou didst show thyself to be a clarion of golden voice, O Chrysostom of golden words, making the hearts of the faithful golden by thy golden teachings; for, as the prophet said, the sound of thy corrections hath gone forth, O venerable father, and thou hast enlightened the ends of all the world.

Now & ever ..., Theotokion, in the same tone:

Christ the Lord, my Creator and Deliverer, Who came forth from thy womb, O all-pure one, and robed Himself in me, hath freed Adam from the curse. Wherefore, like the angel do we unceasingly cry out to thee, O most pure one, who art truly the Mother of God and Virgin: Rejoice! Rejoice, O Mistress, thou intercession, protection and salvation of our souls!

After the blessing of the loaves, the troparion of the saint, in Tone VIII:

The grace of thy mouth, shining forth like the radiance of fire, hath illumined all the inhabited earth. And it revealeth to the world no treasures of avarice, but hath shown us the heights of humility of mind. Instructing us by thy words, O father John Chrysostom, entreat the Word, Christ God, that our souls be saved. **(Twice)**

And "Virgin Theotokos, rejoice ...", once.

But if a vigil is not served, then after the troparion:

Glory ..., Now & ever ..., Theotokion, in the same tone:

O Good One, Who for our sake wast born of the Virgin, Who, having endured crucifixion, cast down death by death, and as God revealed the resurrection: disdain not that which Thou hast fashioned with Thine own hand. Show forth Thy love for mankind, O Merciful One; accept the Theotokos who gaveth Thee birth and prayeth for us; and save Thy despairing people, O our Savior!

AT MATINS

At "God is the Lord ", the troparion, in Tone VIII:

The grace of thy mouth, shining forth like the radiance of fire, hath illumined all the inhabited earth. And it revealeth to the world no treasures of avarice, but hath shown us the heights of humility of mind. Instructing us by thy words, O father John Chrysostom, entreat the Word, Christ God, that our souls be saved. (Twice)

Glory ..., Now & ever Theotokion in the same tone:

O Good One, Who for our sake wast born of the Virgin, Who, having endured crucifixion, cast down death by death, and as God revealed the resurrection: disdain not that which Thou hast fashioned with Thine own hand. Show forth Thy love for mankind, O Merciful One; accept the Theotokos who gaveth Thee birth and prayeth for us; and save Thy despairing people, O our Savior!

After the first chanting of the Psalter, this Sedalion, in Tone II:

Spec. Mel.: "The choir of angels ...":

Thou hast shone forth in splendor upon mortals as a golden star, O most blessed John Chrysostom, illumining the ends of the earth with the beams of thy discourses. Wherefore, celebrating thy most holy memory today, we beg remission of all our sins. (Twice)

Glory ..., Now & ever ..., Theotokion:

O pure and unwedded Virgin Theotokos, only intercessor and protection of the faithful: from misfortunes, sorrows and evil circumstances deliver all who place their trust in thee, O Maiden, and by thy divine supplications save our souls.

After the second chanting of the Psalter, this Sedalion, in Tone V:

Spec. Mel.: "The Word Who is equally unoriginate ...":

O ye faithful, as is meet let us honor Chrysostom, the meadow of discourses on the divinely inspired Scriptures, who guideth us to repentance, and who endured manifold trials, in that we have been taught by him; for he prayeth to the Lord, that our souls be saved. (Twice)

Glory ..., Now & ever ..., Theotokion:

An awesome miracle of conceiving and an ineffable image of birthgiving were known in thee, O pure Ever-virgin. My mind is filled with awe, and my thoughts marvel. Thy glory, O Theotokos, hath been extended to all, unto the salvation of our souls.

Polyeleos, and this magnification: We magnify thee, O holy hierarch, father John Chrysostom, and we honor thy holy memory; for thou dost entreat Christ our God in our behalf.

Selected Psalm Verses:

A: O hear ye this, all ye people; ponder it with your ears, all ye that dwell in the world.

B: My mouth shall speak of wisdom, and the meditation of my heart shall be of understanding.

Glory ..., Now and ever ..., Alleluia ..., Glory to Thee, O God. (Thrice)

After the Polyeleos, this Sedalion, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

By thy divine words, O blessed Chrysostom, thou wast truly manifest as a spiritual treasury of the world, and shining forth upon the ends of the earth, thou hast bestowed the riches of salvation upon all, guiding the people to repentance. Wherefore, having completed the course of thy life, thou standest before the throne of the Most High, O ever-memorable John Chrysostom. Entreat Christ God, that He grant remission of sins unto those who with love celebrate thy holy memory. (Twice)

Glory ..., Now & ever ..., Theotokion:

Let us hymn the portal of heaven, the ark, the all-holy mountain, the radiant cloud, the bush unburnt, the noetic garden of paradise, the restoration of Eve, the great treasure of the whole world, for within her was wrought the salvation of the world and the remission of the ancient offenses. Wherefore, we cry out to her: Pray thou to thy Son, that He grant remission of transgressions to us who piously worship thy most holy birthgiving.

Song of Ascents, the first antiphon of Tone IV.

Prokimenon, in Tone IV: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

Stichos: Hear this, all ye nations; give ear, all ye that inhabit the world.

"Let every breath praise the Lord."

GOSPEL ACCORDING TO JOHN, §35, [10: 1-9]

The Lord said to the Jews that came to Him: Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake

Jesus unto them; but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door, by me if any man enter in, he shall be saved, and go in and out, and find pasture.

After Psalm 50, this sticheron, in Tone VI:

Grace was poured forth in thy lips, O venerable father, and thou wast a pastor of the Church of Christ, teaching the reason-endowed sheep to believe in the consubstantial Trinity in one Godhead.

Canon of Supplication to the Theotokos [the Paraklisis], with 6 troparia, including the Irmos, and the canon of the hierarch, with 8 troparia, the acrostic whereof is: "I hymn thee, the golden mouth of the Spirit," the composition of Theophanes, in Tone VIII:

ODE I

Irmos: **The staff of Moses once working a wonder, striking the sea in the form of a cross and dividing it, drowned the mounted tyrant Pharaoh, and saved Israel, who fled on foot, chanting a hymn unto God.**

As a most fervent preacher of repentance, O father Chrysostom, pray to God that I be able to repent with all my heart, and beg thou that, through thy suffering, the wounds of mine ancient transgressions may be healed.

Receiving all the effulgence of the Holy Spirit, O venerable father, thou wast shown to be a most radiant pillar going before the Church to guide it, and a luminous cloud overshadowing the councils of the Orthodox, O most blessed one.

A teacher ordained by Christ, with golden tongue and divinely wise mind thou didst abundantly pour forth divine doctrines; for thou wast shown to be a river of God full of the waters of the Spirit, O divinely manifest Chrysostom.

Theotokion: **All-adorned with divers forms of grace, O divinely joyous and blessed one, thou gavest birth to the Word of the Father Who, in His great compassion, in manner past understanding and recounting, becometh flesh; and thou didst remain a Virgin undefiled.**

Katavasia: **I will open my mouth ...**

ODE III

Irmos: **O Christ Who in the beginning established the heavens in wisdom and founded the earth upon the waters, establish me upon the rock of Thy commandments, for there is none as holy as Thou, Who alone lovest mankind.**

Enriched by the mind of Christ, through thy pure life thou didst become an aid, a recounter and an effecter of the salvation of men, O divinely inspired Chrysostom, pouring forth salvific teachings.

Made rich by the immaterial treasures of the Spirit, thou didst draw forth an ever-flowing stream of doctrines from the wellsprings of salvation, O venerable father, and didst water the face of all the Church therewith.

With the all-wise tilling of thy discourses thou didst clear the stony fields of men's souls, O wise and God-pleasing Chrysostom, and render them fertile, watering them with heavenly showers.

Theotokion: **T**here was no blemish or defilement in thee, O Virgin, and thou wast shown to be a habitation transcending the beauties of heaven; for in thee did all the holiness of the virtues abide, O most immaculate one.

Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":

In godly manner thou didst draw forth a wealth of knowledge of ineffable wisdom and didst gather in the waters of Orthodoxy for all, which divinely gladden the hearts of the faithful and drown, as is meet, the thoughts of infidels. Wherefore, through the sweat of piety withal, thou didst show thyself to be an invincible champion of the Trinity, O John Chrysostom. Entreat Christ God, that He grant remission of sins unto those who with love celebrate thy holy memory.

Glory ..., in the same tone & melody:

Having come to know the wisdom which is from on high and the grace of words from God, thou didst shine forth upon all like gold in the crucible, and didst preach the Holy Trinity in Unity, shooting down the falsehood of avarice with the arrows of thy words. Wherefore, having zealously reproved the empress, thou didst put to shame the alien thinking of Arius, O John Chrysostom. Entreat Christ God, that He grant remission of sins unto those who with love celebrate thy holy memory.

Now & ever ..., Theotokion:

Pondering the flames and burning of Gehenna, and the weeping and lamentation therein, the exceedingly accursed and most bitter separation, as well as the inheritance of the saints and their joyous assembly, O my soul, contain thyself and give utterance to sighs; strive thou to erase the record of thy myriad debts with tears of compunction, having the pure Mother of God as thine unashamed companion. For, it is for her sake that remission of transgressions is given to those, who in Orthodox manner, glorify her as the Theotokos.

ODE V

Irmos: Wherefore hast Thou thrust me from before Thy face, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, I pray.

We all know thee to be the most radiant beacon of the Church, saving men's souls, rescuing them from the maw of death, and guiding them to everlasting life, O ever-hymned father.

Protected by the armor of piety and with courage of soul, thou dost rend asunder the hordes of the heretics, O thrice-blessed and most sacred one; and, rejoicing, thou dost most radiantly unite the choirs of the Orthodox with the bond of the Spirit.

Thy cheeks, full of divine scents like phials of perfume, gladden the whole world with noetic fragrance through the distilled mystagogy of thine understandings and the beauty of thy words, O most wise one.

Theotokion: Conceiving God, thou gavest birth to the Lord, Creator and Fashioner, O pure one. All men bless thee, and the intelligent ranks of the bodiless ones glorify thee as the Mother of God.

ODE IV

Irmos: Thou art my strength, O Lord, Thou art my power. Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our poverty. Wherefore, with the Prophet Habbakuk I cry out to thee: Glory to Thy power, O Thou Who lovest mankind!

Christ Who, in that He is good, exerciseth forethought for all in His providence, hath given thee to us, O most blessed John Chrysostom, as another peer of the apostles, an expounder of the heavenly liturgy, and a divine recounter of celestial mysteries.

Let us honor the golden John Chrysostom of golden eloquence, who hath rendered all things golden through the golden luster of his teachings, and hath illumined the world with his tongue, which shineth brighter than gold, is full of light and poureth forth divine grace.

Thou wast wholly the habitation of God; thou wast shown to be wholly the instrument of the Spirit, sounding forth a divinely inspired hymn of every virtue and the cause of salvation, and revealing the beauty of the kingdom of heaven, O most blessed John Chrysostom.

Thou didst proclaim the compassion of God, setting forth examples of repentance, and most excellently instructing us how to avoid evils, O most blessed, most perfect and most honored father Chrysostom, pouring forth excellent teachings on good works.

Theotokion: After God, we have acquired thee as our intercessor; for thou wast the Mother of God, the Creator and Fashioner, Who took upon Himself our guise, saved it from corruption and death, and hath glorified it with divine glory, O most immaculate one.

ODE VI

Irmos: Cleanse me, O Savior, for many are mine iniquities; and lead me up from the abyss of evils, I pray; for to Thee have I cried, and Thou hast hearkened unto me, O God of my salvation.

As a rich bestower of discourse, thou hast enriched the whole world with spiritual wisdom; for rich grace poured forth through thy lips from on high, O hierarch.

Thy sound hath gone forth into all the earth like lightning, O Chrysostom, and the power of thy words hath sounded in all the ends of the world like a blaring trumpet.

Clad in a robe of the virtues woven from on high, O most blessed one, and arrayed in the beauty of thy discourses, thou wast shown to be the glorious confirmation of the truth.

Theotokion: He Who loveth mankind, Who beareth all things by His omnipotent power arrayed Himself in the weak flesh He received from thee, O all-immaculate Virgin, for the benefit of men.

Kontakion, in Tone VI:

Spec. Mel.: "He Who fulfilled His providence concerning us ...":

From heaven thou didst receive divine grace, and with thy lips thou dost teach all to worship the one God in Trinity, O most blessed and venerable John Chrysostom. We praise thee as is meet, for thou art our teacher, in that thou revealest things divine.

Ikos: I bend my knee before the Creator of all, I stretch forth my hands to the pre-eternal Word, seeking the gift of discourse, that I may hymn the saint whom He Himself hath magnified; for through His prophet He Who liveth forever doth say: I glorify those who glorify me with faith. He Who in ancient times raised up Samuel hath now glorified a hierarch; for, having invested well the talant with which he was entrusted, he hath brought it to the King, for which cause the Transcendent One hath exalted him. I beg that the Word impart unto me his grace, unworthy though I am, that I may be able to hymn him with piety. For he is the teacher of the ends of the world, in that he revealeth things divine.

ODE VII

Irmos: Once, in Babylon, the fire stood in awe of the condescension of God; wherefore, the youths, dancing with joyous step in the furnace, as in a meadow, chanted: Blessed art Thou, O God of our fathers!

Probing the depths of the abyss of goodness and compassion, thou didst show thyself to be a surety of salvation for those who fervently repent and cry out to the Lord with all their soul: Blessed is the God of our fathers!

Thou settest aright every thought by thy teachings, O Chrysostom, and healest spiritual infirmities, as one most compassionate; and thou chantest in gladness to those who run well the race: Blessed is the God of our fathers!

As elect, venerable, guileless, a priest of the Most High, splendidly arrayed in righteousness, O thou who art most rich, thou hast been exalted, crying out with gladness: Blessed is the God of our fathers!

Theotokion: O all-pure one, thou didst conceive Him Who is God and Lord over all, Whose good pleasure it was to save the human race from corruption and death. Hymning Him as is meet, we cry: Blessed is the God of our fathers!

ODE VIII

Irmos: Madly did the Chaldean tyrant heat the furnace sevenfold for the pious ones, but seeing them saved by a higher Power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Using thy discourses with knowledge, O Chrysostom, we learn what is precious in theology; we bear as fruit the profit of good things and escape the harm of evil. For thou hast been the common cause of our salvation, crying: Exalt Christ supremely forever!

As thou hast most compassionate boldness, with thy merciful and sympathetic love pray to the Master for us, O father Chrysostom; for we, the faithful, set thee before the Savior as our mediator and intercessor, who prayeth fervently for us, O divinely wise and most blessed hierarch John.

Thou didst reprove the youthful opposition, headstrong thought and injustice of the rulers, O venerable one, interceding fervently for the oppressed; and in thy loving conduct thou wast a father for orphans, widows and the poor, crying: Exalt Christ supremely forever!

Theotokion: O Virgin, the divinely eloquent prophets foretold thy supernatural and wondrous birthgiving by means of bodily forms, divers indistinct images, and symbolic phenomena of significance; wherefore, in gladness we piously hymn thee, exalting Christ supremely for all ages.

ODE IX

Irmos: Heaven was filled with awe, and the ends of the earth were amazed that God appeared to men in the flesh, and that thy womb became more spacious than the heavens. Wherefore, the ranks of angels and men magnify thee as the Theotokos.

Truly delighting in the life for which thou didst struggle as far as thou wast able, O divinely eloquent father, having excelled on earth by thine angelic life and acquired the tongue of Christ and a mouth of tranquility, pray thou that those who truly bless thee with faith may be saved.

Thy words are words of life, O thrice-blessed one, bringing life everlasting; for Christ hath shown thee to be a flowing wellspring, a river pouring forth torrents of divine teachings, a true stream of sweetness and brook of remission, and a radiant preacher of repentance.

Thou hast been shown to be a most splendid mediator between God and men, O all-radiant one; for thou wast revealed as a divinely luminous lamp of grace and divine understanding and a teacher of almsgiving. Wherefore, O Chrysostom, with heartfelt love we now magnify thee as is meet.

Theotokion: **O** pure and all-glorious Mother of God, save those who hymn thee with love, mercifully silencing the tumult of temptations; for, having given birth unto God, thou doest all things whatsoever thou desirest, and dost accomplish unhindered what thou dost will, O Virgin. Wherefore, we all magnify thee.

Exapostilarion: Spec. Mel.: "By the Spirit in the holy place ...":

With thy discourses of golden luster is the Church of Christ made manifestly splendid, O father Chrysostom. And the souls of the faithful are gladdened, honoring thy most holy memory; for thou hast been shown to all as a teacher of repentance and guide to salvation.

Glory ..., Another Exapostilarion:

Spec. Mel.: "Hearken, ye women ...":

Made steadfast by him, let us all praise the most wise John, the clarion-voiced preacher of repentance, the treasure of the poor, the golden and right eloquent mouth of the Church, the expounder of the Scriptures.

Now & ever ..., Theotokion:

O most immaculate Virgin, my Lady and Mistress, with the glorious Chrysostom entreat thy Son, that those who hymn thee may be delivered from all dangers and may receive everlasting good things. For thou canst do whatsoever thou desirest, O most holy one.

On the Praises, 4 stichera, in Tone IV:

Spec. Mel.: "Thou hast given a sign ...":

Thou wast a most precious vessel of the divine Spirit, * and a most sacred pastor, * an angel on earth, * a pillar of the Church * and a foundation of the dogmas, * a surety for sinners * and the divine consolation of the penitent, * who takest thought for the poor and dost comfort the orphaned, * O John Chrysostom, * intercessor for our souls.

Thou wast a sun of great brilliance * illumining the whole world with thy discourses, * a most radiant star * shining forth rays of light, * which ever guide to the most tranquil haven * those who are tempest-tossed upon the sea of the world * by the grace of salvation, * O golden-worded Chrysostom, * intercessor for our souls.

Thou wast truly * an earthly angel and a heavenly man, * a melodious nightingale, * a river full of noetic waters, * a cloud pouring forth showers of understanding, * abundantly watering us all, a teacher of salvation * and an aid in repentance, * O John Chrysostom.

Driven unjustly from thy flock, * O venerable father, * thou didst partake of tribulations * and bitter imprisonment, * wherein thou wast counted worthy of a blessed end; * and, vanquishing the most crafty one, * as a valiant athlete, * thou wast crowned by Christ with a diadem of victory, O John Chrysostom, * intercessor for our souls.

Glory ..., the composition of Anatolius. in Tone VIII:

Having adorned the Church of God with golden words and divinely eloquent teachings, thou didst lay up spiritual riches therein, thy divinely imparted discourses. Wherefore, weaving a wreath for thee with hymns, as with never-fading flowers, the Church offereth it to thy sacred memory, O divinely wise John, golden of soul and tongue. Yet as thou hast boldness, O venerable one, pray thou in behalf of our souls.

Now & ever ..., Theotokion:

O Mistress, accept the supplication of thy servants, and deliver us from all want and grief.

Great Doxology. Litanies and Dismissal.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III and 4 from Ode VI of the canon of the saint.

Enriched by the mind of Christ, through thy pure life thou didst become an aid, a recounter and an effecter of the salvation of men, O divinely inspired Chrysostom, pouring forth salvific teachings. *(Twice)*

Made rich by the immaterial treasures of the Spirit, thou didst draw forth an ever-flowing stream of doctrines from the wellsprings of salvation, O venerable father, and didst water the face of all the Church therewith.

With the all-wise tilling of thy discourses thou didst clear the stony fields of men's souls, O wise and God-pleasing Chrysostom, and render them fertile, watering them with heavenly showers.

As a rich bestower of discourse, thou hast enriched the whole world with spiritual wisdom; for rich grace poured forth through thy lips from on high, O hierarch.

Thy sound hath gone forth into all the earth like lightning, O Chrysostom, and the power of thy words hath sounded in all the ends of the world like a blaring trumpet.

Clad in a robe of the virtues woven from on high, O most blessed one, and arrayed in the beauty of thy discourses, thou wast shown to be the glorious confirmation of the truth.

Theotokion: He Who loveth mankind, Who beareth all things by His omnipotent power arrayed Himself in the weak flesh He received from thee, O all-immaculate Virgin, for the benefit of men.

Troparion, in Tone VIII:

The grace of thy mouth, shining forth like the radiance of fire, hath illumined all the inhabited earth. And it revealeth to the world no treasures of avarice, but hath shown us the heights of humility of mind. Instructing us by thy words, O father John Chrysostom, entreat the Word, Christ God, that our souls be saved.

Theotokion, in the same tone:

O Good One, Who for our sake wast born of the Virgin, Who, having endured crucifixion, cast down death by death, and as God revealed the resurrection: disdain not that which Thou hast fashioned with Thine own hand. Show forth Thy love for mankind, O Merciful One; accept the Theotokos who gaveth Thee birth and prayeth for us; and save Thy despairing people, O our Savior!

Kontakion, in Tone VI:

From heaven thou didst receive divine grace, and with thy lips thou dost teach all to worship the one God in Trinity, O most blessed and venerable John Chrysostom. We praise thee as is meet, for thou art our teacher, in that thou revealest things divine.

Prokimenon, in Tone I: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

Stichos: Hear this, all ye nations; give ear, all ye that inhabit the world.

EPISTLE TO THE HEBREWS, §318 [7: 26-8: 2]

For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore. Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

Alleluia, in Tone II: The mouth of the righteous shall meditate wisdom, and his tongue shall speak of judgment.

Stichos: The law or his God is in his heart, and his steps shall not be tripped.

GOSPEL ACCORDING TO JOHN, §36 [10: 9-16]

The Lord said to the Jews that came to Him: I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

THE 14th DAY OF THE MONTH OF NOVEMBER
COMMEMORATION OF THE HOLY AND GLORIOUS APOSTLE PHILIP
AT VESPERS

We chant "Blessed is the man ...," the first Antiphon.

At "Lord, I have cried ...," eight stichera, in Tone VI:

Spec. Mel.: "Having set all aside ...":

Having made thine activity * the ascent to true vision, * and thy vision the end of thine activity of love for God, * O blessed one, * thou didst beseech Christ * to show thee the ineffable glory of the Father, * for every rational being, O glorious one, * doth desire God the Creator, * and thou didst obtain what thou didst desire, * straightway receiving the seal of His Son. * Entreat Him with boldness in behalf of our souls. (*Thrice*)

Ever instructed * by divine ascents, * as Moses had been in the past, * thou didst desire to behold God; * and noetically thou didst behold His image, * having received His likeness. * For the Son is the immaculate knowledge and disclosure of the Father; * and the Son is known to be of the same essence as the Father, * and their unity, kingdom, power, glory and worship * are exalted with honor by all. (*Thrice*)

Thou wast an instrument * of the Holy Spirit, * sounding with divine phrases and melodies, * chanting in the world * the music of the transcendent Gospel of the Savior * with thy tongue of fire. * For thou didst utterly consume all falsehood * as matter fit to be burned, * as the withered grass of the earth. * And thou didst proclaim to the whole world * the Lord Christ Who is Master over all, * O Philip, beholder of God. (*Twice*)

Glory ..., in Tone VI, the composition of Emperor Leo VI, the Wise, of Byzantium:

Burning with rays of the great Light, O Philip, thou didst shine forth as a universal beacon; and having sought, thou didst find the Father of lights within the Son, for light is revealed in light, just as a seal is identical, disclosing the Archetype. Him do thou beseech, O Philip, that we that have been sealed by His divine blood may be saved.

Now and ever ..., the Dogmaticon of Tone VI:

Who will not call thee blessed, * O all-holy Virgin? * Who will not hymn thy child-birth without labor? * For the only-begotten Son, who shone forth from the Father before time, * came forth ineffably incarnate from thee, O pure Maiden. * By nature he is God, by nature for our sakes, he hath become man * not divided in a duality of persons, * but known without confusion in a duality of natures. * O all-honored and all-blessed one, implore him to have mercy on our souls.

Entrance. Prokimenon of the Day. Three Lessons:

READING FROM

THE FIRST EPISTLE GENERAL OF PETER [1:1-2:6]

Peter, an apostle of Jesus Christ, To the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that

raised him up from the dead, and gave him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Zion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded.

READING FROM THE FIRST EPISTLE GENERAL OF PETER [2:21-3:9]

For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls. Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: even as Sarah obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement. Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not

hindered. Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

READING FROM THE FIRST EPISTLE GENERAL OF PETER [4:1-11]

Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries: wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you: who shall give account to him that is ready to judge the quick and the dead. For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. But the end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ: to whom be praise and dominion for ever and ever. Amen.

At the Litia, the sticheron of the temple, and these to the Apostle, in Tone IV:

Spec. Mel.: "As valiant among the martyrs ...":

With the rod of grace, * O right wondrous one, * thou didst draw men from the abyss of vanity, * submitting to the order of thy Teacher, * Who wholly enlightened thine understanding * and showed thee forth as an honored apostle * and a divine proclaimer of His unapproachable Divinity, * O most blessed Philip.

The radiance of the Spirit * descended upon thee in the guise of fire, * and made of thee a divine dwelling, O blessed one, * who quickly drivest off the gloom of godlessness, * and enlightenest the world * with the splendor of thy most wise words, * O proclaimer of the mysteries of God, * adornment of the apostles * and beholder of Christ, O blessed one.

Having illumined with the lightning flashes of thy preaching * them that sit in the darkness of unbelief, * O glorious one, * thou didst show them forth as sons of our God and Master * through their faith. * Thou didst emulate His sufferings and death * and didst become an heir to His glory, * in that thou art a wise proclaimer of God, * a disciple of Truth.

Glory ..., in Tone II:

Having forsaken earthly things, thou didst follow after Christ, signed with the inspiration of the Holy Spirit and sent by Him to the Gentiles which were perishing, to turn men to the light of the knowledge of God, O apostle Philip. And, having completed the struggles of thy divine suffering and divers torments, thou didst commit thy soul to Christ. Him do thou entreat, O most blessed one, that He grant us great mercy.

Now and ever ..., Theotokion:

All my hope do I place in thee, O Mother of God; keep me under thy protection.

At the Aposticha, these stichera, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

The proclamations of thy divine pronouncements * have resounded upon the earth, O most blessed one, * and have filled it with dogmas; * theologizing therewith, * we mystically glorify the Son, * Who is of one essence with the Father and the Spirit, O apostle.

Stichos: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

O thrice-blessed Philip, * having thee as the lamp-bearer of the apostles of Christ * and the radiant beacon of the honored Church, * we are all now enlightened in soul * and are delivered from most grievous misfortunes * by thy prayers, O all-praised one.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

Having finished the struggle with a cross of suffering, * thou wast fittingly arrayed in crowns of victory, O Philip, * and entering therewith * into the high places of the kingdom, * thou dost stand before Christ, O apostle, * and dost pray that we be saved.

Glory ..., in Tone II:

Thy cheeks have been shown to be vessels of perfume in the world, O wise one, which draw forth life-creating drink for the faithful, O apostle Philip. For, possessed of works which led up to divine vision, thou didst become a follower

and herald of Christ; with teachings thou didst adorn the barren and childless Church of the Gentiles for Him Who rejoiceth in the children therein. Pray thou that it be delivered from want and evil circumstances, for thou art able to do much, drawing nigh unto Him.

Now and ever ..., Theotokion:

O new wonder greater than all the wonders of old! For who hath known of a mother that gaveth birth without knowing man, and that hath borne upon her arm Him that fashioned all creation? It hath been the will of God to be born. O all-pure one, who hast borne Him as a babe in thine arms and hast maternal boldness before Him: Cease thou not to pray in behalf of them that honor thee, that He take pity and save our souls.

Troparion, in Tone III:

O holy apostle Philip, entreat the merciful God, that He grant our souls forgiveness of transgressions.

Or this troparion, in the same tone:

The whole world is splendidly adorned; Ethiopia doth dance, graced as with a crown, having been enlightened by thee, and she doth radiantly celebrate thy memory, O divinely eloquent Philip, for thou didst teach all to believe in Christ and didst fittingly finish the course of the Gospel; wherefore, the land of Ethiopia doth boldly entreat God. Beseech Him to grant us great mercy.

Glory ..., Now and ever ..., Theotokion:

O Virgin Theotokos, thee do we hymn, who didst mediate the salvation of our race; for thy Son and our God, by taking flesh of thee and accepting suffering on the Cross, hath delivered us from corruption, in that He is the Lover of mankind.

AT MATINS

At "God is the Lord ..." the Troparion, to the apostle, in Tone III:

○ holy apostle Philip, entreat the merciful God, that He grant our souls forgiveness of transgressions. (Twice)

Glory ..., Now and ever ..., Theotokion:

○ Virgin Theotokos, thee do we hymn, who didst mediate the salvation of our race; for thy Son and our God, by taking flesh of thee and accepting suffering on the Cross, hath delivered us from corruption, in that He is the Lover of mankind.

After the first chanting of the Psalter, this Sedalion, in Tone I:

Spec. Mel.: "Thy tomb, O Savior ...":

○ Philip most wise, apostle, martyr and beholder of Christ, blessed friend of God: by thy prayers do thou free from tenacious transgressions them that celebrate thine honored memory, and vouchsafe them to receive a heavenly inheritance. (Twice)

Glory ..., Now and ever ..., Theotokion:

○ Virgin, we hymn thee as the unburnt bush which Moses beheld, the mountain of God, the holy cloud, the undefiled tabernacle, the table pleasing unto God, the palace of the most exalted King, the most splendid and impassable gate.

After the second chanting of the Psalter, this Sedalion, in Tone V:

Spec. Mel.: "The Word co-unoriginate ...":

Like an arrow hast thou been sent, a disciple of the Word and a proclaimer of the truth, enlightening them that are in grievous darkness, O holy apostle, and driving the gloom of godlessness from the earth, and thou didst show forth all as right believing children of the day, O beholder of Christ, holy Philip. (Twice)

Glory ..., Now and ever ..., Theotokion-

○ all-pure Virgin, who art our protection, from divers temptations and evil circumstances and grievous misfortunes do thou free us that have steadfast hope in thee, beseeching thy Son together with His apostles, and save thou all that hymn thee.

After the Polyeleos, this magnification: We magnify thee, O Philip, apostle of Christ, and we honor the pains and labors wherewith thou didst struggle in the proclamation of the Gospel of Christ.

Selected Psalm Verses:

A: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

B: The heavens shall confess Thy wonders, O Lord.

Glory ..., Now and ever ..., Alleluia ..., Glory to Thee, O God. (Thrice)

After the Polyeleos, this Sedalion, in Tone VIII:

Spec. Mel.: "Of Wisdom ...":

Thou didst set at naught the deception of idolatry, desiring the Savior's sufferings, O glorious Philip. Thou didst appear unto the world, pouring forth heavenly wonders upon all, and wast an apostle to the Gentiles, O most blessed one. Wherefore, we honor thy memory as is meet, chanting: O apostle of the Lord, beseech Christ God to grant remission of sins unto them that celebrate thy holy memory with love. (Twice)

Glory ..., Now and ever ..., Theotokion:

Having fallen into subtle temptations, devised by enemies visible and invisible, and surrounded by the tempest of my countless transgressions, I have recourse to the haven of thy goodness, O pure one, as to my fervent help and protection. Wherefore, O all-pure one, do thou earnestly beseech Him, that was incarnate of thee without seed, in behalf of all thy servants that pray unceasingly, O all-pure Theotokos, who dost ever entreat Him to grant remission of offenses unto them that hymn thy glory, as is meet.

Song of Ascents, the first Antiphon of Tone IV:

Prokimenon, in Tone IV: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

"Let every breath praise the Lord!"

THE GOSPEL ACCORDING TO ST. JOHN [21:15-25]

So when they had dined, Jesus saith to Simon Peter, Simon, son of Jona, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jona, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jona, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, when thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, follow me. Then

Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

After Psalm 50, this sticheron, in Tone VI:

O fisherman most wise, holy disciple, husbandman of the Savior and recounter of His sufferings, who went about all creation in faith, gathering the deceived nations: rising to God as a sweet fragrance of incense, thou didst ascend unto the heavens. Wherefore, standing before the Judge, ask that we be delivered from our transgressions and freed from torment on the day of Judgment.

Canon to the Theotokos [the Paraklisis], with six troparia, including the Irmos; and that to the apostle, with eight troparia, the acrostic whereof is: "I hymn the glorious Philip in seemly manner," the composition of Theophanes, in Tone VI:

ODE I

Irmos: **When Israel traversed the deep on foot as on dry land, beholding the persecutor Pharaoh drowned, they cried out: Let us chant unto God a song of victory!**

Manifestly delighting in the most luminous rays of the divine splendor of Christ, O divine preacher Philip, do thou enlighten us to partake of thy rays.

Christ Himself, showing thee the glory of the Father, enrolled thee in the choir of His disciples, O Philip, perceiving thy virtue, O divinely blessed one.

Now thou dost not behold Christ, the Wellspring of blessings, the Ultimate of desires, in indistinct images, or shadows, or reflections, O most wise one, but thou dost clearly behold Him face to face.

Theotokion: **O** most pure one, thy Son and God, having come forth from the tribe of Judah unto its failing princes, hath now truly reigned as King, Ruler of the ends of the earth.

Katavasia: **I shall open my mouth ...**

ODE III

Irmos: **T**here is none holy as Thee, O Lord my God, Who hast exalted the horn of Thy faithful, O Good One, and hast established us upon the rock of Thy confession.

Full of the light of active vision, thou wast vouchsafed to serve Christ, the great Light, Who hath been with us, O divinely eloquent Philip.

Thine elucidation of the mysterious hath been piously shown to be a ladder of divine dogmas whereby we have come to know the Son, Who is consubstantial and united with the Father.

Thou wast a golden lamp shining forth the ever-existing Light upon men and thereby manifestly enlightening the whole world with knowledge, O most eminent Philip.

Theotokion: **T**rusting in thee, O all-holy and pure one, may I not fall from the expectation of thee; but, as thou art the merciful Mother of God, the Lover of mankind, deliver me from the snares of the enemy.

Sedalion, in Tone VIII: Spec. Mel.: "Of Wisdom ...":

Truly thou hast been shown to be a spiritual rain-laden cloud for them on earth, mystically watering our hearts as though they were a field. Having passed over the earth with the word, thou dost water the ends thereof and dost pour forth a rain of myrrh from thy shrine. Wherefore, having breathed the fragrance of the Spirit upon the hearts of unbelievers, thou didst lay up treasures therein, O apostle Philip. Entreat Christ God to grant remission of sins unto them that celebrate thy holy memory with love.

Glory ..., in the same tone and melody:

Aspiring to the sufferings of the Savior, thou didst set the falsehood of idolatry at naught, O glorious Philip; thou didst appear to the world pouring forth heavenly wonders upon all, having become an apostle to the Gentiles, O most blessed one. Wherefore, we honor thy memory as is meet, chanting: O apostle of Christ, entreat Christ God to grant remission of sins unto them that celebrate thy holy memory with love.

Now and ever ..., Theotokion:

Having fallen into subtle temptations, devised by enemies visible and invisible, and surrounded by the tempest of my countless transgressions, I have recourse to the haven of thy goodness, O pure one, as to my fervent help and protection. Wherefore, O all-pure one, do thou earnestly beseech Him, that was incarnate of thee without seed, in behalf of all thy servants that pray unceasingly, O all-pure Theotokos, who dost ever entreat Him to grant remission of offenses unto them that hymn thy glory, as is meet.

ODE IV

Irmos: Christ is my power, my God and Lord, the holy Church doth sing in godly manner, crying out with a pure mind, keeping festival in the Lord.

Thou hast been shown to be a dwelling place of the Sun, of Christ Who is the Light, and a temple which containeth His splendor, and a heaven proclaiming the glory of God unto men.

Casting the salt of God which is from Christ, into mankind corrupted by the passions, O right glorious herald of God, thou didst dry up the putrefaction thereof.

Strengthened with the power of Christ, O Philip, thou wast shown to be more powerful than the legions of demons and the wicked, proclaiming unto them that are on earth the glad tidings of divine life.

Theotokion: Christ hath revealed a calm harbor unto them that with faith and love and with a pure conscience proclaim thee, the true and all-immaculate Mistress, to be the Theotokos.

ODE V

Irmos: With Thy divine light, O Good One, do Thou illumine the souls of them that with love wake at dawn to Thee, I pray, that they may know Thee, O Word of God, to be the true God, Who doth call them forth from the gloom of sin.

O divinely eloquent one, having dried up the deadly abyss of the soul-destroying poison of the enemy with thy healing hands, thou dost deliver them that are opposed by grievous sickness.

Thou hast been shown to be wholly fiery of breath, O Philip, through the descent and grace of the Paraclete, and with the warmth of faith thou hast restored to life them that were chilled through by the winter of godlessness.

Thou wast close to Christ, receiving directly the rays bestowed upon thee; and thou enlightenest them that have recourse unto thee, leading them to their Creator.

Theotokion: The Lord, Who alone doth fashion all things by His Word and doth nourish them in His wise providence, as He willed in His lovingkindness, was fashioned of thee and became flesh ineffably, O all-pure one.

ODE VI

Irmos: Jonah was swallowed, but was not held fast in the belly of the beast; for, serving as an image of Thee, Who didst suffer and wast given over for burial, he issued forth from the whale as from a bridal chamber. And he said to the watchmen, the vain and false guardians, Ye have forsaken His mercy!

Beholding the deception of the enemy which doth surround and destroy the human race, taking aim, Thou didst loose Thy sharpened arrows, the apostles, and didst lay open the serpent's mouth of clay, O Savior, healing all that had been harmed by his wounding corruption.

Shining with exalted splendor, thou didst appear as lightning illumining the whole world, as a mountain which sheddeth sweetness like a divine rose given by heaven, as an elect apostle completing the twelve-man host of the disciples of Christ, O most blessed one.

The godly disciple, having learned the depth of Thy mystery, loudly proclaimed Thee the Glory of the nations, Who, like a river of the world and like a flooding wave, givest rise to streams of delight; and he announced the glad tidings of Thy glorious condescension in our regard, O Good One.

Theotokion: Having given birth unto Christ, the incorrupt Immortality, thou hast called all men, who are mortal and perishing, unto eternal life, and hast enlightened and freed the benighted, loosing the bonds of our captivity.

Kontakion, in Tone VIII: Spec. Mel.: "As the first-born,"

Thy disciple and friend, the emulator of Thy suffering, the divinely eloquent Philip, proclaimed Thee to the world as God; by his prayers and through the Theotokos, keep Thy Church and every city from most iniquitous enemies, O most Merciful One.

Ikos: O Lord, Who created the nature of water, grant me a stream of discourse; strengthen my heart, O Compassionate One, Who established the earth by Thy word; and enlighten my mind, O Thou that art covered with light as with a garment, that I may give utterance and chant fitting things and may praise Thy favorite as is meet, O most Merciful One.

ODE VII

Irmos: The children in Babylon did not fear the flame of the furnace, but, cast into the midst of the fire, bedewed, they sang: **Blessed art Thou, O Lord God of our fathers!**

As light, thou hast been loosed in the guise of an arrow, O apostle, illumining with splendid radiance them that cry out with faith: **Blessed art Thou, O Lord God of our fathers!**

Radiantly shining with the rich outpourings of divine preaching, O blessed one, thou hast enlightened them that are in darkness to chant: **Blessed art Thou, O Lord God of our fathers!**

Having vanquished by the mighty word of faith all the craft of the rhetors' logic and fables, thou didst chant: **Blessed art Thou, O Lord God of our fathers!**

Theotokion: O pure Virgin, thou didst give birth supernaturally unto Christ in two unified, yet unconfused, natures. To Him do we cry out: Blessed art Thou, O Lord God of our fathers!

ODE VIII

Irmos: The blessed youths in Babylon, braving danger for the laws of their fathers, spat upon the mindless command of the ruler, and, united by the fire which burned them not, they chanted a fitting hymn unto the Almighty: Hymn the Lord, ye works, and exalt Him supremely for all ages!

The hypostatic Word, the Light of the Father, made thee a light unto the world, O thrice-blessed one, choosing thee as an apostle from amongst the world. And having armed thee with His divine power, He sent thee as an invincible warrior, crying out: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Strengthened with divine power, O apostle, thou didst conquer hosts of adversaries, destroying the raging army thereof; for, taking up peace as thine inviolable lot, thou didst instill a state of peace in the world, crying out: Hymn the Lord, ye works, and exalt Him supremely for all ages!

With all thy love thou didst cleave unto the incarnate Word of God, O apostle, being His disciple, a servant of God and teacher of the mysteries. Hence, sent by Him unto the Gentiles, thou didst preach His coming, crying out: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Theotokion: In thy womb, O most holy Virgin, the All-Divine One wholly united Himself to all of mankind immutably and in a manner which passeth all understanding. Wherefore, Christ is known in two natures, being one and both. Chanting unto Him, we cry out: Hymn the Lord, ye works, and exalt Him supremely for all ages!

ODE IX

Irmos: It is not possible for men to see God, upon Whom the ranks of angels dare not gaze; but, through thee, O all-pure one, the incarnate Word appeared unto men; and, magnifying Him with the armies of heaven, we call thee blessed.

Having now been vouchsafed ineffable glory and the unwaning light, where the gladness is unutterable, where the joy is unending among the congregations of the firstborn, where the habitations of the righteous are, O Philip most wise, pray thou for all Christians.

Invested with the comeliness of noetic splendor, adorned with a crown of the Kingdom and with radiant brilliance, enlightened with outpourings of supernatural light, O divinely wise Philip, thou dost stand, rejoicing, before the throne of the Master, O blessed one.

With all the honored apostles, the prophets and passion-bearers, the venerable, the hierarchs and the righteous, and with the Theotokos, O Philip, ask that remission of many sins and the cleansing of transgressions be given to them that faithfully celebrate thy radiant and divine memory.

Theotokion: O Virgin Mother, thou didst give birth unto the incarnate Word, Who before was incorporeal. Wherefore, we all piously glorify thee as the Theotokos, ascribing to thee that most true of titles, O pure one, for thou dost remain the root of the salvation of the faithful.

Exapostilarion: Spec. Mel.: "By the Spirit in the sanctuary ...":

Turning the course of thy beautiful feet, O Philip, thou didst mount the path to heaven, rejoicing; and, standing before the Trinity, thou dost behold the Son and the divine Spirit in the Father. Wherefore, we celebrate thy most sacred and divine memory with faith. (Twice)

Glory ..., Now and ever ..., Theotokion:

I call to mind the dreadful hour of testing, for the multitude of mine evil deeds doth terrify and frighten me. Yet take pity on me in thy fervent prayer, O all-pure one, and grant me salvation. For whatsoever thou desirest, thou canst do, in that thou gavest birth unto God, O blessed Mary.

At the Praises, four stichera, three in Tone VIII:

Spec. Mel.: "O most glorious wonder ...":

O most glorious wonder! * The apostle that once cast his nets for fish * hath become a fisher of men, * appointed by God. * He fished for the nations with the net of his discourse * and brought up the world with the rod of the Cross. * O what a draught * the divine worker hath brought to God, * he whose memory we now celebrate.

O most glorious wonder! * Sent by God like a lamb amongst wolves, * the apostle Philip fearlessly strode forth * and, through faith, showed forth wild beasts as lambs, * divinely transforming the world. * O, his works of faith! * O, his most excellent powers! * By his prayers, O Christ, * save Thou our souls, * in that Thou alone art compassionate.

O most glorious wonder! * The apostle Philip * hath, through the outpouring of wisdom, * become a wellspring which gusheth forth life * upon them that are in the world. * Therefrom do streams of dogmas proceed * and we drink of the torrents of the wonders thereof. * O, how many awesome miracles the divine worker hath wrought, * whose memory we glorify with faith!

And one in Tone II: Thou wast revealed as a heavenly chalice of wisdom, for thou wast shown to be a beauteous habitation of the Spirit, and didst recount the truth of the virtues, fishing for mortals with the noetic rod of the wisdom of God. Wherefore, we beseech thee, O apostle Philip: Pray thou in behalf of our souls.

Glory ..., in Tone III:

Having exchanged the catching of fish for the fishing of men, with the net of thy mysteries thou hast drawn in them that are in the depths of deception, O apostle Philip. Thou didst pursue the whole world and didst bring it to Christ, thy Teacher. Wherefore, we entreat thee: Beseech Him unceasingly, that He save the souls of us that faithfully keep thy most honorable memory.

Now and ever ..., Theotokion:

O Theotokos, intercessor for all that pray to thee, in thee do we boast, in thee do we embolden ourselves; in thee is all our hope. Beseech Him that was born of thee in behalf of thine unprofitable servants.

Great Doxology. Troparion and Theotokion. Dismissal.

AT LITURGY

On the Beatitudes, eight troparia, from Odes III and VI of the Apostle's canon.

Full of the light of active vision, thou wast vouchsafed to serve Christ, the great Light, Who hath been with us, O divinely eloquent Philip. **(Twice)**

Thine elucidation of the mysterious hath been piously shown to be a ladder of divine dogmas whereby we have come to know the Son, Who is consubstantial and united with the Father.

Thou wast a golden lamp shining forth the ever-existing Light upon men and thereby manifestly enlightening the whole world with knowledge, O most eminent Philip.

Beholding the deception of the enemy which doth surround and destroy the human race, taking aim, Thou didst loose Thy sharpened arrows, the apostles, and didst lay open the serpent's mouth of clay, O Savior, healing all that had been harmed by his wounding corruption.

Shining with exalted splendor, thou didst appear as lightning illumining the whole world, as a mountain which sheddeth sweetness like a divine rose given by heaven, as an elect apostle completing the twelve-man host of the disciples of Christ, O most blessed one.

The godly disciple, having learned the depth of Thy mystery, loudly proclaimed Thee the Glory of the nations, Who, like a river of the world and like a flooding wave, givest rise to streams of delight; and he announced the glad tidings of Thy glorious condescension in our regard, O Good One.

Theotokion: Having given birth unto Christ, the incorrupt Immortality, thou hast called all men, who are mortal and perishing, unto eternal life, and hast enlightened and freed the benighted, loosing the bonds of our captivity.

Troparion, in Tone III:

O holy apostle Philip, entreat the merciful God, that He grant our souls forgiveness of transgressions.

Or this troparion, in the same tone:

The whole world is splendidly adorned; Ethiopia doth dance, graced as with a crown, having been enlightened by thee, and she doth radiantly celebrate thy memory, O divinely eloquent Philip, for thou didst teach all to believe in Christ and didst fittingly finish the course of the Gospel; wherefore, the land of Ethiopia doth boldly entreat God. Beseech Him to grant us great mercy.

Theotokion, in the same tone:

O Virgin Theotokos, thee do we hymn, who didst mediate the salvation of our race; for thy Son and our God, by taking flesh of thee and accepting suffering on the Cross, hath delivered us from corruption, in that He is the Lover of mankind.

Kontakion, in Tone VIII:

Thy disciple and friend, the emulator of Thy suffering, the divinely eloquent Philip, proclaimed Thee to the world as God; by his prayers and through the Theotokos, keep Thy Church and every city from most iniquitous enemies, O most Merciful One.

Prokimenon, in Tone VIII: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

THE FIRST EPISTLE OF ST. PAUL TO THE CORINTHIANS [4:9-16]

For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat: we are made as the filth of the world, and are the off scouring of all things unto this day. I write not these things to shame you, but as my beloved sons I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel. Wherefore I beseech you, be ye followers of me.

Alleluia, in Tone I: The heavens shall confess Thy wonders, O Lord, and Thy truth in the congregation of the saints.

Stichos: God is glorified in the council of the saints.

THE GOSPEL ACCORDING TO ST. JOHN [1:43-51]

The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said

unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

Communion Verse: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

THE 14th DAY OF THE MONTH OF NOVEMBER
COMMEMORATION OF OUR FATHER AMONG THE SAINTS GREGORY PALAMAS,
ARCHBISHOP OF THESSALONICA, THE WONDERWORKER
AT GREAT VESPERS

After the Introductory Psalm, we chant "Blessed is the man ...", the first antiphon.

On "Lord, I have cried ...", 6 stichera: 3 in Tone V:

Spec. Mel.: · "O venerable father ...":

○ venerable father, sacred Gregory, thou didst spring forth as a branch from a God-loving and splendid root, and wast seen to be like a tree planted well by streams of divine waters, pouring forth beforehand the fruits of immortality, amazing every ear with thy substance, discourse and divine activities, an orator among orators, all-wise in the knowledge of God, entreating Christ, ever thirsting for Christ, ascending from divine glory to glory and from power to truly incorrupt power.

○ venerable father, right wondrous Gregory, having forsaken those things that are transitory and drag one down, and loved those things which are incorrupt and heavenly, thou didst leave behind fleeting riches, O wise one, holding poverty to be lasting wealth; and having purified the eyes of thy soul with abstinence, tears and much weeping, thou wast thus shown to be a splendid vessel of the Spirit, wholly full of His grace. Ask thou that those who worship the one God, the almighty Trinity, may be granted His effulgence and His glory.

○ venerable father, most sacred Gregory, having sharpened the sword of thy discourse with the Spirit, thou becomest as fire for the ranks of those who waged war upon God, felling and burning down their blasphemies like lightning falling from on high, but guiding all the faithful to the divine radiance of the threefold Sun, enlightened by Whom thou wast shown to be a secondary luminary equally enthroned and numbered with the preeminent theologians, with whom thou art praised and with whom thou abidest. And now pray that unity, peace and great mercy be given to the Church.

And 3 stichera, in Tone IV: Spec. Mel.: "As one valiant among the martyrs ...":

Assembling together, with songs do we hymn thee as is meet: the inextinguishable lamp, the never-waning effulgence which saveth those who sail the seas, the calm and tranquil haven of grace; and we pray: from noetic storms deliver the Church by thy supplications, for thou didst manfully contend on its behalf.

○ Gregory, thou spiritual breath of the voice of the Word, unquenchable and fiery tongue of theology, who by grace hath splendidly consumed the vile assembly of the heretics: we pray that we who hymn thee in Orthodox manner may by thine entreaties be delivered from the imposition of the enemies' commands.

O father Gregory, as a radiant lamp for the Church doth Christ set thee, who first shone forth in labors and inner stillness, who with the Spirit thundered forth readily understandable and profound writings, and by thy supplications, discourses and the power of miracles dost illumine the whole world, making firm those who were not steadfast.

Glory ..., in Tone IV:

Having adorned thy discourse with wisdom and blameless virtue, O all-wise Gregory, in both thou wast wholly beautiful, noetically adorning and gladdening the people with thy God proclaiming words, extending to them the [doctrine of the] one Godhead of the Trinity; wherefore, having trampled alien heresy underfoot with thine all-glorious teachings, thou didst raise up the might of the Faith in the end. Standing before Christ with His immaterial ministers, ask thou peace and great mercy for our souls.

Now & ever ..., Dogmatic Theotokion, in the same tone:

The Prophet David, the forefather of God, for thy sake gaveth voice beforehand in psalmody concerning thee, unto Him Who in thee accomplished mighty works: the Queen stood at Thy right hand. For God Whose good pleasure it was to become incarnate of thee without father showed thee, His Mother, to be the mediatrix of life, that He might renew His image which had become corrupt through the passions; and having found the sheep which had strayed among the mountains and become lost, He taketh it upon His shoulders and bringeth it to His Father; and Christ, Who is possessed of great and rich mercy, in accordance with His will, uniteth it with the hosts of heaven, and saveth the world, O Theotokos.

Entrance. Prokimenon of the day. Three readings:

A READING FROM PROVERBS

The memory of the just is praised, and the blessing of the Lord is upon his head. Blessed is the man who hath found wisdom, and the mortal who knoweth prudence, for it is better to traffic for her, than for treasures of gold and silver. And she is more valuable than precious stones: no precious thing is equal to her in value. For length of existence and years of life are in her right hand; and in her left hand are wealth and glory: out of her mouth righteousness proceedeth, and she carrieth law and mercy upon her tongue. Harken to me, O children, for I will speak solemn truths. Blessed is the man who shall keep my ways; for my outgoings are the outgoings of life, and in them is prepared favor from the Lord. Ye, O men, do I exhort; and utter my voice to the sons of men. I, wisdom, have built up; upon counsel, knowledge and understanding have I called. Counsel and safety are mine; prudence is mine, and strength is mine. I love those that love me; they that seek me shall find grace. O ye simple, understand subtlety, and ye that are untaught, imbibe knowledge. Harken unto me again; for I will speak solemn truths. For my throat shall meditate truth; and

false lips are an abomination before me. All the words of my mouth are in righteousness; there is nothing in them wrong or perverse. They are all evident to those that understand, and right to those that find knowledge. For I will instruct you in truth, that your hope may be in the Lord, and ye may be filled with the Spirit.

A READING FROM PROVERBS

The mouth of the righteous droppeth wisdom: but the tongue of the unjust shall perish. The lips of just men drop grace: but the mouth of the ungodly is perverse. False balances are an abomination before the Lord: but a just weight is acceptable unto Him. Wherever pride entereth, there will also disgrace: but the mouth of the humble doth meditate wisdom. The integrity of the upright shall guide them, but the overthrow of the rebellious shall spoil them. Possessions shall not profit in the day of wrath, but righteousness will deliver from death. When a just man dieth, he leaveth regret: but the destruction of the ungodly is speedy and causeth joy. Righteousness traceth out blameless paths: but ungodliness encountereth unjust dealing. The righteousness of upright men delivereth them: but transgressors are caught in their own destruction. At the death of a just man his hope doth not perish: but the boast of the ungodly perisheth. A righteous man escapeth from a snare, and the ungodly man is delivered up in his place. In the mouth of ungodly men is a snare for citizens: but the understanding of righteous men is prosperous. In the prosperity of righteous men a city prospereth, but at the destruction of the wicked there is exultation, At the blessing of the upright a city shall be exalted, but by the mouths of ungodly men it is overthrown. A man void of understanding sneereth at his fellow citizens: but a sensible man is quiet.

READING FROM THE WISDOM OF SOLOMON.

When the righteous is praised, the people will rejoice; for his memory is immortality, because it is known with God, and with men; for his soul pleased the Lord. Love wisdom, therefore, O men, and live; desire her, and ye shall be instructed. For the beginning of her is love and the observation of the law. Honor wisdom, that ye may reign for evermore. I will tell you, and will not hide from you the mysteries of God, for he it is who is the instructor of wisdom, the director of the wise, the master of all understanding and activity. And wisdom teacheth all understanding; for in her is a spirit understanding and holy, the brightness of the everlasting light, and the image of the goodness of God. She maketh friends of God, and prophets; she is more beautiful than the sun, and above all the constellations of the stars; compared with the light, she is found pre-eminent. She hath delivered from pain them that please her, and guided them in right paths, given them knowledge of holy things, defended them from their enemies, and given them a mighty struggle, that they might all know that godliness is stronger than all; vice shall never prevail against wisdom, neither shall judgment pass away without convicting the evil. For they said to themselves, reasoning unrighteously: Let us oppress the righteous man, let us not spare his

holiness, neither need we be ashamed of the ancient gray hairs of the aged, for our strength shall be a law unto us; let us lie in wait for the righteous, for he is displeasing to us, opposeth our doings, upbraideth us with our offending the law, and denounceth to our infamy the transgressions of our training. He professeth to have the knowledge of God, and calleth himself the child of the Lord. He is become a reproof to our thoughts, and is grievous even for us to behold; for his life is not like other men's, his ways are of another fashion. We are accounted by him as a mockery, and he avoideth our ways as filth, and pronounceth the end of the just to be blessed. Let us see if his words be true; let us test what things happen to him. Let us examine him with mockery and torture, that we may know his meekness and prove his forbearance. Let us condemn him with a shameful death, for by his own words shall he be visited. Such things did they imagine, and were deceived; for their own wickedness blinded them. As for the mysteries of God, they knew them not; neither bethought they that Thou alone art God, who hast the power of life and death, savest in time of tribulation, and deliverest from all evil; who art compassionate and merciful, givest grace to Thy saints and opposeth the prideful with Thine own arm.

On the Aposticha, in Tone V: Spec. Mel.: "Rejoice ...":

Rejoice, O father, thou beacon of Orthodoxy, radiant sun of the Church, boast of monastics and standard of the Church, excellent teacher of goodly works, holy hierarch Gregory, abode of wisdom and understanding, instrument of the Spirit for those near and far away, inspired composer of hymnody, mouth of the Lord, who leadest the worthy away from unworthiness! Entreat Christ, that He send down upon our souls peace and great mercy.

Stichos: Precious in the sight of the Lord is the death of His saints.

Rejoice, O Gregory, thou exalted intelligence, beholder of mysteries, vessel of the Spirit bestowed upon us, radiant lamp, splendor of divine effulgence, mighty and honorable abode of love, who art truly meek, simple and guileless, revelation and manifestation of the Scriptures, sea of divine understandings, unfathomable abyss of the teaching of the Word of God! Entreat Christ, that He send down upon our souls peace and great mercy.

Stichos: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Rejoice, O holy hierarch Gregory, thou abyss of theology, steadfast rule of Orthodoxy for exalting the one exalted essence of the Trinity in a single will and activity, the simple, omnipotent and uncreated Godhead, thou who by the timeless grace of the Spirit didst put to shame those who reject deification, O mouth of theologians, glory of the divine fathers who art numbered among them, beacon of the Church, who by thy supplications dost grant us great mercy!

Glory ..., in Tone IV:

Having set thy life aright in godly manner, O divinely revealed Gregory, thou didst adorn thine activity with vision; for having loved wisdom with divine desire, thou wast enriched with grace by the mouth of the Spirit. And exuding the sweetness of thy words like honey from-the honeycomb, thou dost ever gladden the Church of Christ with divine understandings. Wherefore, dwelling in the heavens with the holy hierarchs, pray thou unceasingly for us who celebrate thy memory.

Now & ever ..., Theotokion, in the same tone:

Mercifully regard the supplications of thy servants, O all-immaculate one, quelling the uprisings of the cruel demons against us, delivering us from every sorrow; for thee alone have we as a steadfast and sure confirmation, and we have acquired thine intercession; let not us that call upon thee be put to shame, O Mistress. Haste thou to answer the entreaty of them that cry out to thee with faith: Rejoice, thou help, joy and protection of all, and salvation of our souls!

Troparion of the holy hierarch, in Tone VIII:

O wonderworker Gregory, instructor in Orthodoxy, adornment of holy hierarchs, invincible champion of theologians, great boast of Thessalonica, preacher of grace: entreat Christ God, that our souls be saved.

Glory ..., Now & ever ..., Theotokion:

O Good One, Who for our sake wast born of the Virgin and, having endured crucifixion, cast down death by death, and as God revealed the resurrection: disdain not that which Thou hast fashioned with Thine own hand. Show forth Thy love for mankind, O Merciful One; accept the Theotokos who gaveth Thee birth and prayeth for us; and save Thy despairing people, O our Savior!

AT MATINS

On "God is the Lord ...", the troparion of the holy hierarch, in Tone VIII:

O wonderworker Gregory, instructor in Orthodoxy, adornment of holy hierarchs, invincible champion of theologians, great boast of Thessalonica, preacher of grace: entreat Christ God, that our souls be saved. (Twice)

Glory ..., Now & ever ..., Theotokion:

O Good One, Who for our sake wast born of the Virgin and, having endured crucifixion, cast down death by death, and as God revealed the resurrection: disdain not that which Thou hast fashioned with Thine own hand. Show forth Thy love for mankind, O Merciful One; accept the Theotokos who gaveth Thee birth and prayeth for us; and save Thy despairing people, O our Savior!

After the first chanting of the Psalter, this Sessional hymn, in Tone I:

Spec. Mel.: "Thy tomb, O Savior ...":

Let us hymn the great Gregory, the godly hierarch of Christ, the pillar of fire and cloud of light who in the Spirit goeth before the new Israel by day and leadeth them to the noetic land of peace, to the city of the firstborn in Christ.

Glory ..., Now & ever ..., Theotokion:

All the fullness of the Godhead dwelt within thee, O pure Mistress, and, as Paul hath said, deified all the nature of corruptible men. Thou wast the beginning of such grace, and art saving guidance for those who honor thee with faith and love.

After the second chanting of the Psalter, Sessional hymn, same tone & melody:

Having cleansed thy spirit well with torrents of thy tears, thou didst noetically receive divine grace, O right wondrous one. And in manner transcending nature thou earnest to participate in the divinity of the Word Whom thou didst preach as one and uncreated, O divinely wise Gregory.

Glory ..., Now & ever ..., Theotokion:

O most splendid vessel of the noetic Light, dispel the darkness of my heart and ease the most heavy burden of the passions, I pray, guiding me to the paths of repentance, and vouchsafing me the light which is to come, O most blessed Mistress.

Polyeleos, and this magnification: We magnify thee, O holy hierarch Gregory, and we rumor thy holy memory; for thou dost entreat Christ God in our behalf.

Selected Psalm verses-

A: Hear this, all ye nations; give ear, all ye that inhabit the world.

B: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

Glory ..., Now & ever ...Alleluia ..., (Thrice)

After the Polyeleos, this Sessional hymn, in Tone VIII:

Spec. Mel.: "Of the Wisdom...":

Forsaking transitory things - the royal court, thy friends and kinsmen, - O all-wise father Gregory, thou didst acquire those things which are abiding and constant, O blessed one; and thou didst bring all thy household and kin to the Master of all as an honorable whole burnt offering; and guided thus thou didst dedicate thy soul, mind and body to God. O Gregory, earnestly pray to Him with vision and activity, that He grant remission of offenses unto those who with love celebrate thy holy memory.

Glory ..., Now & ever ..., Theotokion:

Having put on thy flesh, in that He is good, O Mistress, the Master deified the servant's guise which He had assumed, and, uniting Himself to its substance and filling all of its nature with the Spirit, He made the assemblies of the saints by grace. Wherefore, we cry out to thee, accepting thee, who wast filled with the Spirit, as the first cause of ineffable works, and we hymn thee with all our soul: Rejoice, O beginning of our salvation! Rejoice, O release from offenses for those who with faith worship thine Offspring!

Song of ascents, the first antiphon of Tone IV:

Prokimenon, in Tone IV: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

Let every breath praise the Lord.

GOSPEL ACCORDING TO JOHN, § 35 [JN. 9: 39-10: 9]

The Lord said to the Jews that came to Him: "For judgment I am come into this world, that those who see not might see; and that those who see might be made blind," And some of the Pharisees who were with Him heard these words, and said unto Him: "Are we blind also?" Jesus said unto them: "If ye were blind, ye should have no sin: but now ye say, 'We see'; therefore your sin remaineth. Verily, verily, I say unto you: He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again: "Verily, verily, I say unto you: I am the door of the sheep. All that ever came before Me are thieves and robbers: but the sheep did not hear them. I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

After Psalm 50, this sticheron, in Tone VI:

With hymns of praise let us honor the preacher of true piety, the all-radiant star of the Church, the splendid luminary of Thessalonica, the disciple of the Light and friend of Christ, who soweth the divine word of piety in the hearts of all the faithful, who granteth salvation unto all and prayeth earnestly unto the Lord, that our souls find mercy.

Canon of supplication to the Theotokos [the Paraclysis], with 6 troparia, including the Irmos; and that of the holy hierarch, the composition of Patriarch Philotheus, in Tone I:

ODE I

Irmos: Thy victorious right arm hath in godly manner been glorified in strength; for as almighty, O Immortal One, it smote the adversary, fashioning anew the path of the deep for the Israelites.

Having set thy mouth and mind to the Wellspring of gifts and spiritual wisdom, O all-glorious one, thou wast shown to be an abyss of grace. Grant thou a drop thereof unto me who hymn thee, O father.

Thou wast beyond nature a rule and law for monastic life, the divine mouth of theologians, holy hierarchs and teachers; wherefore, assembling together, we weave hymnody for thee.

Thou wast shown to be another Jeremiah, known from his mother's womb, wholly inclined toward the Creator, wholly sanctified, O God-bearer; wherefore, thy mouth received the words of God.

Standing before the throne of God with the angels, O God-seer Gregory, thou dost now manifestly receive the unapproachable radiance. Pray that we may be released from the darkness of sin, we beseech thee.

Theotokion: Desiring to behold the Light Who shone forth from thy womb, O Theotokos, Gregory set thee before the Creator as his advocate, and through thee hath received the grace he desired.

ODE III

Irmos: O Thou Who alone hast known the weakness of human nature, having in Thy mercy formed Thyself therein: Thou dost gird me about with power from on high, that I may chant to Thee: Holy is the living temple of Thine ineffable glory, O Thou Who lovest mankind!

Thou didst consider worldly wisdom to be foolishness, O all-wise one, and didst love the foolishness of the Cross; and taking it upon thy shoulder, thou didst show, as Paul said, that by foolishness is the wisdom of this world overcome.

Fleeing men, O father, with all thy soul thou didst love poverty, humility, want and un-acquisitiveness; wherefore, thou wast driven into the wilderness, and ever, in the fragrance of thy peace, thou didst cry out unto Christ: I hasten after Thee!

With all manner of ascetic feats and weeping thou didst mortify the old, corruptible man, O all-wise one, cleansing thyself thoroughly with fountains of tears; and by thy manner of life thou didst receive again thine ancient beauty in Christ, and didst clothe thyself in the new man.

O ye multitudes of monks, together with those standing here today, all ye priests and benefactors, with beauteous voices and divine words let us praise Gregory, our common teacher, who hath adorned us with his works and discourses.

Theotokion: **H**aving through the intercession of the Mother of God beheld the radiance of the Spirit which thou desired, thou art now more brilliantly illumined thereby. Pray thou that the darkness of the passions within us may be replaced with the light of grace.

Sessional hymn, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":

By abstinence, weeping and prayer, by spiritual activity, poverty and thorough washing with tears, thou didst purify thy heart, O Gregory; and, wholly caught up, thou wast united to Christ in spirit. Wherefore, like Paul, having heard ineffable things and become a chosen vessel, thou didst bear the name of Christ, and didst exaltedly preach the one, simple and uncreated Godhead, to Whom do thou never cease to pray, that thy flock may be saved.

Glory ..., Now & ever ..., Theotokion:

O compassionate Word of God, Who in the beginning brought the things of nature into being out of non-existence, and Who by Thy hand honored with thine image man who corrupted it through the deception of the serpent, but Who set it aright by Thy precious Cross: Thou hast sanctified all nature by Thy Holy Spirit and by assuming the flesh. O Master Christ our God, through the supplications of Thy Mother, grant remission of offenses unto those who with faith worship Thy might.

ODE IV

Irmos: **Habbakuk, gazing with the eyes of foresight upon thee, the mountain overshadowed by the grace of God, prophesied that the Holy One of Israel would come forth from thee, for our salvation and restoration.**

Having wounded the moonless night and darkness of the passions with the staff of prayer, like Moses did Egypt, thou didst hasten supernaturally to divine vision, and hast become for us a law-giver.

Having ascended the divine heights of the virtues, as the friends and disciples of Christ on Tabor, O father Gregory, thou didst behold Him revealing His natural and divine glory; and, deified, thou wast shown to be like another sun.

O God-seer Gregory, having become an initiate of the mysteries of the Godhead and a partaker of ineffable things, thou dost articulate the mystery of theology, declaring God to be one and uncreated in power and nature, and composed of three Persons.

Theotokion: With sacred discourses thou didst hymn her who gave birth to the ineffable Word of God and with splendor didst proclaim the mystery of the incarnation. And the Church doth now beg her to preserve it un-beset by storms.

ODE V

Irmos: O Christ Who hast enlightened the ends of the world with the radiance of Thy coming and hast illumined them with Thy Cross: with the light of Thy divine knowledge enlighten the hearts of those who hymn Thee in Orthodox manner.

The great Mind, the ineffable Abyss of wisdom, found thee, O God-bearer, to be an abode of intelligence friendly toward Him; and He hath given thee to the Church as an instrument of understanding and wisdom.

Shining thee forth as a brilliant ray first on Athos, O Gregory, God bestoweth thee upon the splendid city [of Thessalonica], sanctifying and paternally setting him forth through His divinely moving light.

Having found thee to be a divine gift from God and an inexhaustible treasure, the mighty capital of Thessaly calleth its neighbors to partake of thy words and miracles, O blessed one.

O ye who desire Gregory's struggle and his words of grace, offering hymnody now unto him let us beseech him through whose prayer the Creator and Master is moved to mercy for all.

Theotokion: He Who enlightened the vast expanse of the earth with the radiance of the sun hath been shown to be a never-setting Sun amid the darkness, O Virgin. Him do thou entreat, that He deliver us from the darkness of evil and sin, O Mistress.

ODE VI

Irmos: The sea monster thrust forth, like a babe from the womb, Jonah, whom it had swallowed; and the Word, Who dwelt within the Virgin and took flesh of her, issued forth, preserving her incorrupt. He kept her who gave Him birth unharmed, for He Himself was not subject to corruption.

O Gregory, thy deified life hath truly been seen by the faithful as a rule of virtue, thy discourse and precepts as a guide to piety, whereby they judge their own fruitfulness or barrenness, proclaiming the one almighty and uncreated God.

Thou hast been shown to us as great, O Gregory, piously preaching the one Godhead in three Persons but a single Essence and power, in all ways simple and uncreated; and thou didst mightily put to shame all who foolishly say that the Godhead is created.

Thou dost denounce the thought of the mindless Acindynus, as thou didst that of Barlaam before; for, enamored of the myths of the ancient Greeks, they made the Godhead into a creature, and like the Jews dishonored the dignity of the Son of God.

Having produced rules of precepts and brilliant discourses, whereby thou didst open the minds of the honored theologians to the Spirit, a Gregory, by thy supplications preserve the Church of Christ unshaken, delivering it from all heresy.

Theotokion: **T**hou hast been shown to be more exalted than the throne of the cherubim and all the celestial hosts, and every rank of heaven, O Mistress, for thou wast the ineffable throne of the divine Being of God. In that He is thy Son, move Him to mercy toward me who hymn thee with faith.

Kontakion, in Tone VIII: Spec. Mel.: "To thee, the champion leader ...":

O divinely eloquent Gregory, together we hymn thee, the sacred and divine instrument of wisdom, the brilliant clarion of theology. And as a mind standing before the primal Mind, a father, guide thou our mind unto Him, that we may cry: Rejoice, O preacher of grace!

Ikos: **T**hou didst appear on earth as an angel, proclaiming the divine tidings of ineffable things unto corruptible men; for, living with the mind and body of a man but with the voice of the incorporeal beings, O divinely eloquent one, thou didst amaze and cause them to cry out to thee such things as these: Rejoice, thou for whose sake the Light was proclaimed; rejoice, thou for whose sake the darkness was dispelled! Rejoice, herald of the uncreated Godhead; rejoice, thou who truly denounced the foolish teaching that the Essence of God is created! Rejoice, surpassing height who spake of the Essence of God; rejoice, depth which the eyes cannot easily plumb, who told of spiritual activity! Rejoice, for thy words concerning the glory of God were good; rejoice, for thou didst reject the reasonings of the wicked! Rejoice, luminary who hast shown us the Sun; rejoice, vessel and receptacle of the divine Food! Rejoice, thou through whom the truth shineth forth; rejoice, thou by whom falsehood hath been cast into darkness! Rejoice, O preacher of grace!

ODE VII

Irmos: **O** Theotokos, we, the faithful, perceive thee to be a noetic furnace; for, as the supremely Exalted One saved the three youths, in thy womb the praised and most glorious God of our fathers wholly renewed the world.

Those held captive by deception are unable to gaze directly upon the lightning of thy precepts and divine and awesome words, for these are like the voice of thunder, O father, and like blind men the mindless ones, milling about, now sense them to be walls, as it is written.

Night is devoid of light for the disobedient; but now the one Light hath dawned, the kingdom of the glory of God, which He Who loveth mankind revealed on Tabor to the initiates of His mysteries, O Gregory. And having partaken sufficiently thereof, thou joinest in fellowship with those who have pleased God.

Having put to shame those who impiously blaspheme against grace, divine inner stillness and prayer, and who vilely mock ineffable deification, thou didst drive them from the divine fold, which thou dost ever preserve by thine entreaties.

Theotokion: Come thou now unto our aid, O Mistress, our common salvation, accepting the supplications of Gregory, lulling to sleep the passions of our souls and bodies, and speedily releasing us from general tumult and corruption.

ODE VIII

Irmos: The children of Israel in the furnace, shining more brightly than gold in a crucible in the beauty of their piety, said: Bless the Lord, all ye works of the Lord; hymn and exalt Him supremely for all ages!

O father, thou hast been shown to be wholly radiant, sweet, upright, and meek, pouring forth for those who approach thee with faith the sweet and divine beverage of thy discourses, which gladdeneth the hearts of all the pious, giving drink to the senses of the souls of the infirm.

Finding thy mind and tongue to be truly noble, and thine instruction, words and heart purified, the Wisdom of God made His abode in thee, O father, and as they touched one another, He awesomely showed thee forth as a wonder to all the world.

The might of piety showed forth the Hebrew children as unharmed in the furnace, O all-wise one; and emulating them, thou didst restrain the flame of impiety in the midst of the furnace of temptations, valiantly hymning the Master and utterly consuming those who persecuted thee.

Thou didst drown the noetic Pharaoh in the torrents of thy tears and didst engulf the whole army of Egypt; and thou didst ascend the mountain of dispassion, driving thence the hordes of the enemy with the power of the Spirit, like Moses the great.

Theotokion: The splendid preacher of grace, the theologian of the Spirit given through thee to the world, O pure Theotokos, celebrating now with discourses, as a faithful servant assembleth all choirs to chant hymns and songs unto thee, glorifying thy memory.

ODE IX

Irmos: The bush which burnt with fire yet was not consumed showed forth an image of thy pure birth giving. And now we pray that the furnace of temptations which rageth against us may be extinguished, that we may magnify thee unceasingly, O Theotokos.

Standing before the throne of the unoriginate and three-Sunned Godhead, and filled to sufficiency through spiritual activity with the grace which thou didst hymn, as a fellow laborer be thou mindful of thy friends, who now commemorate thee.

Thou didst find the reward for thine efforts, O father-the unoriginate kingdom of God which thou didst piously preach on earth; and thou didst receive the three-stranded wreath of divine confession, priesthood and inner stillness.

Thou hast been shown to be the boast of monastics, a godly theologian and a renowned standard for the priesthood; wherefore, divine grace bestoweth miracles upon thee, confirming thy words.

Having truly left behind the law of praises and the struggle of discourses, both while living on earth and after departing the body, O all-glorious one, yet do thou most especially accept this meager hymnody, and by thy supplications grant the petitions of those who desire thee.

Theotokion: Thine honored servant Gregory was the tongue of theology, for the word of thy dread Offspring, the Deity Who appeared for our sake and took flesh from thee, was well-pleased to make His abode in him.

Exapostilarion:

Rejoice, glory of the fathers, voice of the theologians, tabernacle of inward stillness, dwelling-place of wisdom, greatest of teachers, deep ocean of the word. Rejoice, thou who hast practiced the virtues of the active life and ascended to the height of contemplation; hail, healer of man's sickness. Rejoice, shrine of the Spirit; hail, father who though dead art still alive.

Glory ..., Now & ever ..., Theotokion:

O Lady, Queen of all and above all, higher than all the heavenly hosts, stretch out thy powerful hand and preserve the world; bless the priests that celebrate in thine honor and forgive the monks that ask for thy prayers. Grant peace to the Orthodox people and guard this city, O holy Theotokos. And grant to us that we may see the heavenly Kingdom and the door of Paradise, when at the Second Coming the Judge shall sit on His dread throne to judge the inhabited earth, O Queen of the angels.

At the Aposticha, four stichera, in Tone I:

Spec. Mel.: "O purest Virgin, ...":

In the world thou hast lived a life of blessedness, and now in heaven thou dost rejoice in the assembly of the blessed; because thou wast meek, thou dwellest in the land that the meek inherit, O Bishop Gregory. God has made thee rich in the grace of working miracles, which thou dost bestow on those who honor thee. **(Twice)**

O blessed saint, thou hast planted the dogmas of Orthodoxy and cut down the thorns of heresy. With thy words thou hast watered the seed of the Faith, making it grow, and as an active husbandman thou hast brought to God ears of wheat increased an hundredfold.

The glory of thy blameless life, O blessed saint, amazed both angels and mankind. With steadfast purpose thou hast labored in the ascetic life, and shown thyself a worthy hierarch and minister of God, and His true friend.

Glory ..., in Tone IV:

Having adorned thy discourse with wisdom and blameless virtue, O all-wise Gregory, in both thou wast wholly beautiful, noetically adorning and gladdening the people with thy God proclaiming words, extending to them the [doctrine of the] one

Godhead of the Trinity; where · fore, having trampled alien heresy underfoot with thine all-glorious teachings, thou didst raise up the might of the Faith in the end. Standing before Christ with His immaterial ministers, ask thou peace and great mercy for our souls.

Now & ever ..., Theotokion, in the same Tone:

The Son and Word of God, Who was begotten of the Father before the ages without mother, thou didst bear in times past, incarnate of thy pure blood without the aid of man, O Theotokos. With the holy Hierarch Gregory, do thou entreat Him, that we be granted remission of sins before the end.

Great Doxology, Troparion, Litanies, and the Dismissal.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III and 4 from Ode VI of the saint's canons.

Thou didst consider worldly wisdom to be foolishness, O all-wise one, and didst love the foolishness of the Cross; and taking it upon thy shoulder, thou didst show, as Paul said, that by foolishness is the wisdom of this world overcome.

Fleeing men, O father, with all thy soul thou didst love poverty, humility, want and un-acquisitiveness; wherefore, thou wast driven into the wilderness, and ever, in the fragrance of thy peace, thou didst cry out unto Christ: I hasten after Thee!

With all manner of ascetic feats and weeping thou didst mortify the old, corruptible man, O all-wise one, cleansing thyself thoroughly with fountains of tears; and by thy manner of life thou didst receive again thine ancient beauty in Christ, and didst clothe thyself in the new man.

O ye multitudes of monks, together with those standing here today, all ye priests and benefactors, with beauteous voices and divine words let us praise Gregory, our common teacher, who hath adorned us with his works and discourses.

O Gregory, thy deified life hath truly been seen by the faithful as a rule of virtue, thy discourse and precepts as a guide to piety, whereby they judge their own fruitfulness or barrenness, proclaiming the one almighty and uncreated God.

Thou hast been shown to us as great, O Gregory, piously preaching the one Godhead in three Persons but a single Essence and power, in all ways simple and uncreated; and thou didst mightily put to shame all who foolishly say that the Godhead is created.

Thou dost denounce the thought of the mindless Acindynus, as thou didst that of Barlaam before; for, enamored of the myths of the ancient Greeks, they made the Godhead into a creature, and like the Jews dishonored the dignity of the Son of God.

Theotokion: **T**hou hast been shown to be more exalted than the throne of the cherubim and all the celestial hosts, and every rank of heaven, O Mistress, for thou wast the ineffable throne of the divine Being of God. In that He is thy Son, move Him to mercy toward me who hymn thee with faith.

Troparion of the holy hierarch, in Tone VIII:

O wonderworker Gregory, instructor in Orthodoxy, adornment of holy hierarchs, invincible champion of theologians, great boast of Thessalonica, preacher of grace: entreat Christ God, that our souls be saved.

Theotokion, in Tone VIII:

O Good One, Who for our sake wast born of the Virgin and, having endured crucifixion, cast down death by death, and as God revealed the resurrection: disdain not that which Thou hast fashioned with Thine own hand. Show forth Thy love for mankind, O Merciful One; accept the Theotokos who gaveth Thee birth and prayeth for us; and save Thy despairing people, O our Savior!

Kontakion, in Tone VIII: Spec. Mel.: "To thee, the champion leader ...":

O divinely eloquent Gregory, together we hymn thee, the sacred and divine instrument of wisdom, the brilliant clarion of theology. And as a mind standing before the primal Mind, a father, guide thou our mind unto Him, that we may cry: Rejoice, O preacher of grace!

Prokimenon, in Tone I: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

Stichos: Hear this, all ye nations; give ear, all ye that inhabit the world.

THE FIRST EPISTLE TO THE CORINTHIANS §151 [12: 7-11]

Brethren: The manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and selfsame Spirit, dividing to every man severally as he will.

Alleluia, in Tone II: The mouth of the righteous shall meditate wisdom, and his tongue shall speak of judgment.

Stichos: The law of his God is in his heart, and his steps shall not be tripped.

GOSPEL ACCORDING TO ST. JOHN §36 [10:9-16]

The Lord said to the Jews who came to Him: I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

THE 15th DAY OF THE MONTH OF NOVEMBER

COMMEMORATION OF THE HOLY MARTYRS; GURIAS, SAMONAS & ABIBUS

Be it known: if this, the first day of the Nativity Fast, fall on a Saturday, on Friday evening, on "Lord, I have cried ...", we chant 6 stichera of the martyrs. But if it fall on Sunday, we chant first the seven stichera from the Oktoechos, and three for the martyrs; then Glory ..., for the martyrs; Now & ever ..., Dogmaticon. At the Aposticha, Glory ..., of the martyrs; Now & ever ..., Theotokion. At vespers, and at matins at "God is the Lord ...", we chant the troparion of the martyrs; Glory ..., Now & ever ..., Theotokion. But on any other day, from Monday through Friday, we chant Alleluia instead of "God is the Lord ..." because of the beginning of the holy fast. On "Lord, I have cried ...", we chant first three stichera of the Theotokos and then three stichera of the martyrs; Glory ..., Now & ever ..., Theotokion, or Stavrotheotokion. Instead of the Prokimenon, we chant Alleluia, in Tone VI. At the Aposticha: Glory ..., Now & ever ..., Theotokion, or Stavrotheotokion. At matins, instead of "God is the Lord ...", we chant Alleluia and the Trinitarian hymns. After Ode VI, we chant the Kontakion of the martyrs.

AT VESPERS

On "Lord, I have cried ...", these stichera of the martyrs, in Tone IV:

"Spec. Mel.: Thou hast given a sign ...":

The most wise Abibus, * the wondrous Samonas * and the glorious Gurias, * the passion-bearers who have formed a common choir for the faithful, * now join chorus with us in joy and are glad, * for it hath been given by God * to the souls of the martyrs * to behold noetically things that are taking place.

Having endured pangs * and unbearable torments, * and suffered valiantly, * O ye who are equal in number to the Trinity, * Samonas, Abibus, and Gurias the divinely wise, * ye now enjoy eternal and beautiful delight, * Christ presenting to you the reward for your labors. * Him do ye fervently entreat, * that our souls be saved.

Having put in at the calm haven, * life untroubled * and right tranquil serenity, * O blessed passion-bearing martyrs, * ye have now exchanged that which is below * for an abiding sojourn in dispassion, * receiving honors from God, as is meet, * as reward for your labors and pangs.

If Alleluia be chanted at Matins instead of "God is the Lord ...", we chant these stichera of the Theotokos before the foregoing stichera of the martyrs, in the same tone & melody:

Rain down upon me, O Mistress, * the abyss of thy mercy, * and as thou art merciful, O Maiden, * water thou my heart, * which is consumed by the heat of the passions, I pray, * and cause it to pour forth unceasingly * drops of compunction, * whereby, O pure one, I may be vouchsafed consolation * which they receive who shed tears of sincerity.

O Mistress, take pity upon me * who am shaken by the demons' assaults * and am thrust into the pit of perdition, * and establish me upon the rock of the virtues; * and, destroying the councils of the enemy, * vouchsafe that I may follow the precepts * of thy Son and our God, * that I may receive remission * on the day of judgment.

Wash away the defilement * of my wretched heart, * O most hymned Theotokos; * cleanse my wounds and sores, * which are the result of sin, O pure one, * and calm the inconstancy of my heart, * that I, thy passion-plagued and useless servant, * may magnify thy power * and thy great protection.

Glory ..., Now & ever ..., Theotokion:

The weakness and despondency of my soul * do thou transform into health and power, * O most immaculate Virgin Mother, * that with fear and love * I may work and perform the justifications of Christ, * that I may escape the unbearable fire, * and, ever rejoicing, through thee may receive * the portion of heaven * and life which passeth not away.

Stavrotheotokion: Spec. Mel.: "As one valiant among the martyrs ...":

Seeing Christ, Who loveth mankind, crucified, * His side pierced by a spear, * the all-pure one cried out, weeping: * "What is this, O my Son? * How have the thankless people rewarded Thee * for the good things thou hast done for them? * And dost thou hasten to leave me childless, O most Beloved? * I marvel at Thy voluntary crucifixion, O Compassionate One!"

But if "God is the Lord ..." be chanted, we sing:

Glory ..., in Tone II:

Edessa rejoiceth, for it hath been enriched by the shrine of the holy Gurias, Samonas and Abibus, and, summoning the Christ-loving flock, it crieth out: Come, ye who love the martyrs, and illumine yourselves on their splendid memorial! Come and rejoice, ye who love the feasts of the Church! Come and behold the heavenly luminaries who lived on earth! Come and hear what a bitter death the valiant and steadfast ones endured for the sake of everlasting life! Wherefore, as guarantors of the Truth, they saved the virgin cast alive into the grave, and committed to damnation, as a pitiless murderer, the vile one who reviled them. And they pray earnestly to the Holy Trinity, that those who with faith celebrate their memory be delivered from corruption and temptations, and from all manner of tribulations.

Now & ever ..., Theotokion.

At the Aposticha, the stichera from the Oktoechos; and Glory ..., in Tone II:

Come, all ye who love the martyrs, let us honor with hymns the warriors of Christ, Gurias, Samonas and Abibus, who all-gloriously work miracles; for they did not refuse to respond to the oath of the maiden, but, fulfilling her petition, saved the virgin, wreaking vengeance upon the all-iniquitous Goth. Through their supplications, O Christ God, save us, in that Thou art good and lovest mankind.

Now & ever ..., Theotokion.

Troparion, in Tone V:

○ Christ God, Thou hast given us an impregnable rampart in the miracles of Thy holy martyrs. Through their supplications destroy Thou the councils of the heathen and strengthen the scepters of kingdoms, in that Thou art good and lovest mankind.

AT MATINS

Both canons from the Oktoechos; and that of the martyrs, with 4 troparia, the acrostic whereof is: "I praise the three who speak all-wisely together", the composition of Theophanes, in Tone IV:

ODE I

Irmos: Israel of old, traversing the depths of the Red Sea with dryshod feet, vanquished the power of Amalek in the wilderness by Moses' arms uplifted in the form of the Cross.

Theologizing worshipfully concerning the monarchy of the Trinity, O saints, ye easily destroyed the inconstant darkness of polytheism, shining forth like stars of great radiance from the East.

O ye three confessors who are manifestly illumined by the grace of the ruling Trinity, showing forth your opposition with endurance ye destroyed the falsehood of polytheism.

Making you sons by adoption through love, O glorious ones, He Who is the essential Son hath shown you forth as co-heirs to the inheritance now manifestly given Him, and sharers in His kingdom, in that He is compassionate.

Theotokion: Thou wast the tabernacle of the all-wise Wisdom, O most immaculate one; for it was His good pleasure to make for Himself a temple of thine all-pure blood, O pure one, for the salvation of our souls.

ODE III

Irmos: Thy Church rejoiceth in Thee, O Christ, crying aloud: Thou art my strength, O Lord, my refuge and confirmation!

The confessors and favorites of Christ willingly gave their bodies over to tortures and cruel wounds.

O holy ones, pray ye that those who celebrate your memory with faith may be delivered from evil thoughts of sin.

Suspended upon a tree, with endurance the honored witnesses most piously preserved their confession inviolate.

Theotokion: He Who entered into thy womb hath shown thee to be a well-spring of healings, O all-pure Mother of God; wherefore, heal thou my soul.

Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":

Armed with the Cross of Christ, as champions of the Faith ye manfully cast down all the might of the tyrants therewith, and denounced all the ungodliness of the idols, O holy ones, fervently confessing the Trinity. Wherefore, ye have worthily received crowns of victory therefrom, in that ye suffered lawfully, O most glorious athletes. Entreat Christ God, that He grant remission of sins unto those who with love celebrate your holy memory.

Glory ..., Another Sedalion, in the same tone & melody:

Serving Christ in martyrdom, possessed of an unenslaved soul and wisdom ye enslaved the falsehood of the tyrants; for, wounded by faith in the Trinity, O all-lauded ones, ye denounced the inglorious fame of polytheism. Wherefore, like stars ye shine forth radiantly in the world with the brilliance of miracles, O blessed and most lauded athletes. Entreat Christ God, that He grant remission of sins unto those who with love honor your holy memory.

Now & ever ..., Theotokion:

All of us, the generations of men, call thee blessed, as the Virgin who, alone among women, gaveth birth without seed to God in the flesh; for the fire of the Godhead dwelt within thee, and thou gavest suck to the Creator and Lord as a babe. Wherefore, we, the generation of angels and of men, glorify thine all-holy birthgiving as is meet, and together we cry out to thee: Entreat Christ God, that He grant remission of offenses unto those who with faith worship thine all-holy birthgiving.

Stavrotheotokion: **B**eholding the Lamb, Shepherd and Deliverer upon the Cross, the Ewe-lamb cried out, weeping, and bitterly lamenting, exclaimed: "The world rejoiceth, receiving deliverance through Thee; but my womb doth burn, beholding Thy crucifixion, which Thou endurest in the lovingkindness of Thy mercy. O longsuffering Lord, Abyss of mercy and inexhaustible Well-spring: take pity, and grant remission of offenses unto those who with faith hymn Thy divine sufferings.

ODE IV

Irmos: **B**eholding Thee, the Sun of righteousness, lifted up upon the Cross, the Church stood rooted in place, crying out as is meet: **Glory to Thy power, O Lord!**

The crowned ones, equal in number to the Trinity, illumined with thrice-radiant light those who now celebrate their most sacred memory, granting healing unto them all.

O ye divinely wise, let us hasten with reverence to the radiant and splendid shrine of the martyrs; for it poureth forth healings upon those who cry out with faith: **Glory to Thy power, O Lord!**

Confessing the divine dispensation and the mystery which passeth understanding, with tongues of theology, the godly and most wise confessors trampled all the ungodliness of the tyrants underfoot.

Theotokion: **I**n manner past understanding, O Virgin, thou wast shown to be a virgin even after giving birth. Wherefore, with unwavering faith, O Mistress, we unceasingly cry out: **Rejoice!**

ODE V

Irmos: O my Lord, Thou hast come as a light into the world, a holy light turning from the darkness of ignorance those who hymn Thee with faith.

Shining manifestly with the radiance of their struggles, the champions of the Faith put to shame the savage character of the tyrants.

The miracles of the martyrs have been manifestly proclaimed to all the ends of the world, and have made all steadfast through faith.

Receiving the seed of grace like good earth, the blessed ones produced riches industriously by their manner of life.

Theotokion: He Who alone is good, Who sustaineth all things by the depths of His goodness, O Mother of God, deigned to be held in thine arms.

ODE VI

Irmos: I will sacrifice to Thee with a voice of praise, O Lord! the Church crieth out to Thee, having been cleansed of the blood of demons by the blood which, for mercy's sake, flowed from Thy side.

Having withstood all torments lawfully and manifestly preserved the faith, as valiant warriors, O divinely wise ones, ye have received crowns of divine righteousness.

Of old Habbakuk was lifted up on high at the command of God; and through you, O divinely eloquent ones, the tortured maiden was returned to her mother.

The shrine of the martyrs shineth with miracles and poureth forth rivers of healing upon all who approach it with faith and marvel at their endurance.

Theotokion: Finding thee alone among the thorns as a most pure rose and a lily of the valley, O Mother of God, the noetic Bridegroom made His abode within thee.

Kontakion, in Tone II: Spec. Mel.: "Seeking the highest ...":

Having received grace from on high, O most lauded martyrs, ye intercede for those amid temptations; wherefore, ye delivered the maiden from a bitter death, O holy ones: for ye are truly the glory of Edessa and the joy of the world.

Ikos: Entreated by the supplications of Thine athletes, deliver me from bondage to the enemy, O Jesus, Bestower of life, that, acquiring a soul and body unenslaved by the passions, I may praise their speedy assistance: for they quickly delivered from death the maiden enclosed in a tomb by the wickedness of her husband, anticipating her need, and she cried: Ye are the glory of Edessa and the joy of the world!

ODE VII

Irmos: **The children of Abraham in the Persian furnace, afire more with love of piety than with the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!**

He Who delivered the children of Abraham in the furnace hath now also saved the foreign maiden from cruel peril by the mediation of His holy favorites, in that He is compassionate.

O Word, Wisdom and Power of God, the infamous murderer who inflicted torment of most savage inhumanity was straightway tried for all his evils by Thy righteous judgment.

Strengthened by her trust in you, O glorious ones, the maiden who had been enclosed with the dead in a tomb was not mistaken in her hope, crying: Blessed art Thou, O Lord God of our fathers!

Theotokion: **L**ike a newly cast and lustrous mirror reflecting the radiance of divine effulgence, O Virgin, thou didst receive it as it came upon thee. Blessed art Thou among women, O most immaculate Mistress!

ODE VIII

Irmos: **Stretching forth his hands, Daniel closed the mouths of the lions in the pit, and the young lovers of piety, girded about with virtue, quenched the power of the fire, crying aloud: Bless the Lord, all ye works of the Lord!**

Today the universal festival of the martyrs of Christ hath dawned for us, illumining with the grace of miracles those who approach with faith and spiritual joy, and who cry out with love: Bless the Lord, all ye works of the Lord!

The confessors of Thy divinity, O Master, easily abolished all ungodliness of the tyrants, undaunted by the threats of the evil-minded; and, strengthened by faith, they cried: Bless the Lord, all ye works of the Lord!

The most wise confessors, standing up for the divine dogmas, vanquishing hordes of the enemy, and slain by the sword, have manifestly and all-gloriously shown forth an all-splendid victory; and, falling, they have triumphed over the adversary.

Theotokion: **T**hou gavest birth to Christ Who is seen to be in two natures, manifestly bearing a single hypostasis composed of divinity and manhood, truly joining together in natural unity. Wherefore, we bless thee, O Mary, Bride of God.

ODE IX

Irmos: Christ, the Chief Cornerstone uncut by human hands, Who uniteth two disparate natures, was cut from thee, O Virgin, the unquarried mountain; wherefore, in gladness we magnify thee, O Theotokos.

Following the godly and divinely inspired words of Christ, O divinely radiant confessors, rejoicing, ye took the cross upon your shoulders, following in the steps of the Bestower of life, O right glorious ones.

Entering with gladness into the whole light of the Trinity, the valiant confessors receive honors for their struggles, being vouchsafed to dwell with the ranks of the incorporeal ones.

Not in a mirror do ye now behold your hopes of things divine, O confessors of Christ: rather, O most honored and most wise crown-bearers, ye behold the beauty of truth.

Manifestly shown to be equal in number with the all-divine Trinity, O confessors of godly eloquence, ye are illumined with the radiance thereof, for, having suffered for the Trinity's sake, ye have now received life incorruptible.

Theotokion: O Virgin Mother, The Word Who hath adorned all things, and Who desired to come in the flesh, made His abode in Thee, and He found thee alone to be more holy than all others, and truly revealed thee to be the Theotokos.

Exapostilarion: Spec. Mel.: "Heaven with stars ...":

O Gurias, Samonas and Abibus, ye martyrs of Christ, who of old delivered the maiden from the tomb: anticipate our needs, delivering us from our transgressions, as from a tomb.

Theotokion: With thy mighty protection, O pure one, preserve thy servants unharmed by the assaults of the enemy, for thee alone have we acquired as our refuge amid tribulations.

AT LITURGY

Troparion, in Tone V:

O Christ God, Thou hast given us an impregnable rampart in the miracles of Thy holy martyrs. Through their supplications destroy Thou the councils of the heathen and strengthen the scepters of kingdoms, in that Thou art good and lovest mankind.

Kontakion, in Tone II:

Having received grace from on high, O most lauded martyrs, ye intercede for those amid temptations; wherefore, ye delivered the maiden from a bitter death, O holy ones: for ye are truly the glory of Edessa and the joy of the world.

Prokimenon, in Tone IV: In the saints that are in His earth hath the Lord been wondrous; He hath wrought all His desires in them.

Stichos: I beheld the Lord ever before me, for He is at my right hand, that I might not be shaken.

EPISTLE TO THE EPHESIANS, §233 [EPH. 6: 10-17]

Brethren: Be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

Alleluia, in Tone IV: The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations.

Stichos: Many are the tribulations of the righteous, but the Lord shall deliver them out of them all.

GOSPEL ACCORDING TO LUKE, § 64 [LK. 12: 8-12]

The Lord said: Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: But he that denieth me before men shall be denied before the angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven. And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: For the Holy Spirit shall teach you in the same hour what ye ought to say.

Communion Verse: Rejoice in the Lord, O ye righteous; praise is meet for the upright.

THE 16th DAY OF THE MONTH OF NOVEMBER
COMMEMORATION OF THE HOLY APOSTLE & EVANGELIST MATHEW
AT GREAT VESPERS

After the Introductory Psalm, we chant "Blessed is the man ...", the first antiphon.

On "Lord, I have cried ...", 8 stichera, in Tone IV:

Spec. Mel.: "Called from on high ...":

When He who trieth the hearts of men * perceived thy godly mind, O apostle, * with His divine foreknowledge, * He delivered thee from injustice and the world; * then, making thee a universal light, * and commanding thee to illumine and shine upon * the ends of the whole world, * He manifestly counted thee worthy * to write His divine Gospel. * Him do thou entreat, * that He save and enlighten our souls. (Twice)

When the unoriginate Word * Called thee away from thy tax-booth * to be His disciple, * He cried out to thee, * commanding thee to follow Him * and promising thee a share in His kingdom; * then, O most blessed one, forsaking all things * and abandoning the tumult of the crowd, * thou didst steadfastly follow after him. * And now, O God-seer, * thou art manifestly full of the ineffable vision of Him. * Him do thou beseech, * that He save and enlighten our souls. (Twice)

Of old the prophets' clear vision * perceived thee to be a holy stone, * rolling upon the earth * and crushing the snares of the deceiver; * and the hypostatic Wisdom, O most wise one, * made thee a light to the world * and a preacher of righteousness and truth, * radiant with the beams * of the three-sunned Light, O most honored one. * Him do thou entreat, * that He save and enlighten our souls. (Twice)

O servant of the all-divine Wisdom, * when the unapproachable Light came in the flesh * as was His will, * dispelling the gloom of ignorance, * then, summoned, thou didst follow * His life-bearing commands, * being a keeper thereof in manner past understanding, * a beacon of the Church, * and a dwelling-place of Christ, O Matthew. * Him do thou beseech, * that He save and enlighten our souls.

Thou wast shown * to burn up deception * with a tongue of fire, * O Matthew most lauded and all-wise, * receiving the advent of the Comforter, * Who maketh thee radiant by His essence; * hence, thou hast astonished the every thought * of those who listen to thy words, * relating to men the mighty works of the Almighty. * And now thy sound hath gone forth into all the earth, * O divinely inspired one. * Him do thou entreat, * that He take pity on all who hymn thee.

Glory ..., in Tone IV:

When Christ called thee to heavenly discipleship, thou didst diligently follow Him, O God-pleaser, casting aside without hesitation every exercise of earthly care; for, receiving with goodly submission an understanding worthy of the heavenly kingdom, thou didst put aside a base life and vain glory. And having been made an evangelist out of a publican, thou wast shown to be a light to those in darkness and a guide to salvation for the lost. And no\y thou art a most fervent intercessor for the whole world and the saving protector of those who honor thee, O Matthew.

Now & ever ..., Dogmaticon, in the same tone:

The Prophet David, the forefather of God, for thy sake giveth voice beforehand in psalmody concerning thee, unto Him Who in thee accomplished mighty works, saying: The Queen stood at Thy right hand, for God Whose good pleasure it was to become incarnate of thee without father showed thee, His Mother, to be the mediator of life, that He might renew His image which had become corrupt through the passions; and having found the sheep which had strayed among the mountains and become lost, He taketh it upon His shoulders and bringeth it to His Father; and Christ, Who is possessed of great and rich mercy, in accordance with His will, uniteth it with the hosts of heaven, and saveth the world, O Theotokos.

Entrance. Prokimenon of the day. Three Readings:

READING FROM THE FIRST EPISTLE GENERAL OF PETER [1 :1-2:6]

Peter, an apostle of Jesus Christ, To the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you:

searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as 'Of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Zion a chief corner stone, elect, precious, and he that believeth on him shall not be confounded.

READING FROM THE FIRST EPISTLE GENERAL OF PETER [2:21-3:9]

Beloved, Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes

ye were healed: For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls. Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on or apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: even as Sarah obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement. Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

READING FROM THE FIRST EPISTLE GENERAL OF PETER [4:1-11]

Beloved, forasmuch as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries: wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you: who shall give account to him that is ready to judge the quick and the dead. For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. But the end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ: to whom be praise and dominion for ever and ever. Amen.

If the pastor so desire, a Lita may be chanted: the sticheron of the temple, and these stichera of the apostle, in Tone IV:

Spec. Mel.: "As one valiant among the martyrs ...":

With the rod of grace, * O right wondrous one, * thou didst draw men from the abyss of vanity, * submitting to the precepts of thy Teacher, * Who wholly enlightened thine understanding * and showed thee forth as an honored apostle * and a divine proclaimer of His unapproachable Divinity, * O most blessed Matthew.

The effulgence of the Spirit * descended upon thee in the guise of fire, * and made of thee a divine habitation, O blessed one, * who quickly drivest off the gloom of ungodliness * and enlightenest the world * with the splendor of thy most wise words, * O blessed one, * thou proclaimer of the mysteries of God, * adornment of the apostles * and beholder of Christ.

Having illumined with the lightning flashes of thy preaching * those who sit in the darkness of unbelief, * O glorious one, * thou didst show them forth as children of our God and Master * by their faith. * Thou didst emulate His sufferings and death * and didst become a heir to His glory, * in that thou art a wise proclaimer of God, * a disciple of truth.

Glory ..., in Tone II:

Forsaking earthly things, thou didst follow after Christ, signed with the inspiration of the Holy Spirit and sent by Him to the gentiles who were perishing, to turn men to the light of the knowledge of God, O Apostle Matthew. And, having completed the struggles of thy divine suffering and divers torments, thou didst commit thy soul to Christ. Him do thou entreat, O most blessed one, that He grant us great mercy.

Now & ever ..., Theotokion:

All my hope do I place in thee, O Mother of God: keep me under thy protection.

At the Aposticha, these stichera, in Tone IV:

Spec. Mel.: "Thou hast given a sign ...":

With the trumpet of thy words * thou didst summon men * to the knowledge of God, O ever-lauded one; * and, having driven the assemblies of the deceived from the earth, * thou didst guide the faithful to one unity of mind. * and prayest now * that those who ever celebrate * thine honored memory with faith * may be delivered from corruption and misfortunes.

Stichos: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Christ our God, * Who armed thee with the fiery tongue * of the Holy Spirit * showed thee forth, O apostle, * as a mighty opponent of falsehood, * wherewith thou hast received the splendid honors of grace. * Him do thou entreat, * that those who with faith ever celebrate thine honored memory * be delivered from corruption and misfortunes.

Stichos: The heavens declare the glory of God, and the "firmament proclaimeth the work of His hands.

Penetrating the depths of the Spirit, O apostle, * thou didst grasp inexhaustible riches, * and drawing forth abundant grace therefrom, * thou hast evangelically bestowed it upon all of us. * And now thou prayest, * that those who with faith ever celebrate * thine honored memory * be delivered from corruption and misfortune.

Glory ..., in Tone VI:

Like a high-flying eagle thou didst most gloriously soar from the depths of evil to the uttermost heights, O most lauded Matthew; for thou didst follow in the steps of Christ Who hath covered the heavens with virtue and filled the whole earth with His knowledge. Thou didst show thyself to be an ardent emulator of Him, proclaiming His glad tidings that peace, life and salvation are given to those who piously submitted to the precepts of God. Do thou likewise guide us thereto who please the Creator and call thee blessed.

Now & ever ..., Theotokion, in the same tone:

Christ the Lord, my Creator and Deliverer, Who cameth forth from thy womb, O all-pure one, and robed Himself in me, hath freed Adam from the curse. Wherefore, like the angel do we unceasingly cry out to thee, O most pure one, who art truly the Mother of God and Virgin: Rejoice! Rejoice, O Mistress, thou intercession, protection and salvation of our souls!

Troparion, in Tone III:

O holy apostle and evangelist Matthew, entreat the merciful God, that He grant unto our souls remission of transgressions.

Or this troparion, in the same tone:

Zealously following Christ the Master, Who in His goodness appeared to men on earth, and called thee from thy tax-booth, thou wast shown to be a chosen apostle and a clarion-voiced proclaimer of the Gospel to the whole world. Wherefore, we honor thy precious memory, O divinely eloquent Matthew. Entreat the merciful God, that He granteth remission of sins unto our souls.

Glory ..., Now & ever ..., Theotokion:

We hymn thee who hast mediated the salvation of our race, O Virgin Theotokos; for thy Son and our God, accepting suffering on the Cross in the flesh He had received of thee, hath delivered us from corruption, in that He is the lover of mankind.

AT MATINS

At "God is the Lord ...", the Troparion of the evangelist in Tone III:

O holy apostle and evangelist Matthew, entreat the merciful God, that He grant unto our souls remission of transgressions. (Twice)

Glory ..., Now & ever ..., the Theotokion.

We hymn thee who hast mediated the salvation of our race, O Virgin Theotokos; for thy Son and our God, accepting suffering on the Cross in the flesh He had received of thee, hath delivered us from corruption, in that He is the lover of mankind.

After the first chanting of the Psalter, this Sedalion, in Tone I:

Spec. Mel.: "Thy tomb, O Savior ...":

The exceeding most wise Matthew, who was first to record the Gospel of Christ and illumined all creation under the sun, the excellent initiate of the mysteries of Christ, who is now honored with sacred hymns, doth beg forgiveness of sins for those who honor him with love. (Twice)

Glory ..., Now & ever ..., Theotokion:

All of us who flee with love to thy goodness know thee truly to be the Mother of God, who even after giving birth wast shown to be Virgin; for thee do we sinners have as our intercessor, thee, the only most immaculate one, have we acquired as our salvation amid perils.

After the second chanting of the Psalter, this Sedalion, in Tone III:

Spec. Mel.: "Of the divine Faith ...":

Resplendent with works of the right Faith, thou didst extinguish all false religion; and as an insuperable victor thou hast proclaimed the Gospel unto all and hast richly adorned all the Churches, O Apostle Matthew, entreat Christ God, that He grant us great mercy. (Twice)

Glory ..., Now & ever ..., Theotokion:

Without separating Himself from the divine Essence, the one Lord becometh incarnate in thy womb, and, though He becometh man, He remained God, preserving thee, His Mother, a most immaculate Virgin even after giving birth, as thou wast before birthgiving. Him do thou earnestly entreat, that He grant us great mercy.

After the Polyeleos, this magnification: We magnify thee, O Mathew, apostle of Christ, and we honor the pains and labors wherewith thou didst struggle in the proclamation of the Gospel of Christ.

Selected Psalm:

A: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

B: The heavens shall confess Thy wonders, O Lord.

Glory ..., Now and ever ...Alleluia ..., Glory to Thee, O God. (Thrice)

After the Polyeleos, this Sedalion, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Truly the sound of thy wise words hath gone forth to all the ends of the earth, O most lauded apostle of the Lord, for thou didst manifestly preach to all the vision of God, and didst bring the nations from ignorance to understanding. Wherefore, having dispelled the darkness of idolatry, thou hast shone forth the light of knowledge upon those who sit in darkness, O most praised Matthew. Entreat Christ God, that He grant remission of sins unto those who honor thy holy memory with love. (Twice)

Glory ..., Now & ever ..., Theotokion:

All of us, the generations of men, bless thee, the Virgin who, alone among women, gavest birth without seed to God in the flesh; for the fire of the Godhead dwelt within thee, and thou hast nourished the Creator and Lord with milk, as a babe. Wherefore, we, the generation of angels and men, glorify thine all-holy birthgiving as is meet, and cry out to thee together: entreat Christ God, that He grant remission of offenses unto those who with faith worship thine all-holy birthgiving.

Song of Ascents, the first Antiphon of Tone IV:

Prokimenon, in Tone IV: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

"Let every breath praise the Lord!"

THE GOSPEL ACCORDING TO ST. JOHN [21:15-25]

So when they had dined, Jesus saith to Simon Peter, Simon, son of Jona, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jona, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jona, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, when thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also

leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, if I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

After Psalm 50, this sticheron, in Tone VI:

Let us clap our hands in hymnody, O ye faithful, in memory of the honored Apostle and Evangelist Matthew; for, casting away the yoke and gold of his publican's booth, he followed after Christ and becometh a preacher of the divine Gospel. Hence, as the prophet saith, his sound hath gone forth into all the world, and he prayeth that our souls be saved.

Canon of Supplication to the Theotokos [the Paraklisis], with 6 troparia; and that of the apostle, with 8 troparia, the composition of Theophanes, in Tone IV

ODE I

Irmos: I will open my mouth, and it will be filled with the Spirit; and I will utter discourse unto the Queen and Mother. I shall be seen keeping splendid festival, and, rejoicing, I will hymn her wonders.

O most glorious Matthew, servant of Christ, richly bestow upon me the grace with abideth within thee, that I may cry out, splendidly proclaiming, and, rejoicing, may hymn thy wonders.

Thou didst utterly abandon the tumult of earthly things; for, having hearkened to the voice of the incarnate Word, thou wast shown to be a steward and God-pleasing herald of His grace.

As an eye-witness and servant of the shining Word of the pre-eternal Father, O apostle, thou didst go forth, proclaiming the glad tidings of His coming to all the nations.

Theotokion: Thou didst announce the glad tidings of the destruction of death, the abolishment of corruption and the manifestation of life, O wise one; for, having conceived the Unapproachable One in her womb, the Virgin hath restored the world.

Katavasia: I will open my mouth ...

ODE III

Irmos: O Theotokos, thou living and abundant fountain, in thy divine glory establish those who hymn thee and have spiritually formed themselves into a choir, and vouchsafe unto them crowns of glory.

O Word of God, thou hast shown Thine apostles forth as beacons of life which drive away the gloom of ungodliness and illumine the whole world with Thy divine glory, O Master.

Having armed the most valiant Matthew with Thine armor, O Savior, thou hast made him mightier than the tormenters and hast shown him to be the destroyer of the deception of idolatry, O Master Who lovest mankind.

The sound of thy fiery tongue consumed the temples of the demons, O divinely inspired Matthew, thou instrument of the Comforter, through whom Christ, the hypostatic Life of all, is proclaimed.

Theotokion: The clarion of theology which soundeth forth mightily hath illumined the divinely wise Matthew to proclaim to the people the Effulgence of the Trinity and the incarnation of the Word from thee, O all-pure one, in manner past understanding.

Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":

Truly the sound of thy wise words hath gone forth to all the ends of the earth, O most lauded apostle of the Lord, for thou, didst manifestly preach to all the vision of God, and didst bring the nations from ignorance to understanding. Wherefore, having dispelled the darkness of idolatry, thou hast shone forth the light of knowledge upon those who sit in darkness, O most praised Matthew. Entreat Christ God, that He grant remission of sins unto those who honor thy holy memory with love.

Glory ..., in the same tone & melody:

O apostle of the Lord, we all praise thee as the lamp and disciple of the Light, an eyewitness of the divine Word; for, spreading thy nets of grace, by thy command thou didst ensnare reason-endowed fish. Wherefore, through the power of the Spirit thou hast entrapped the nations, who are now guided by faith, O most lauded initiate of the mysteries of heaven. Entreat Christ God, that He grant remission of sins unto those who honor thy holy memory with love.

Now & ever ..., Theotokion:

In that thou art the most immaculate Bride of the Creator, the Mother of the Deliverer who knewest not wedlock, the receptacle of the Comforter, O all-hymned one, haste thou to deliver me, who am the vile abode of iniquity and in mind am the plaything of the demons, from their wickedness, and make of me a radiant dwelling-place of the virtues, O luminous and incorrupt one. Drive from me the cloud of the passions and vouchsafe that I may partake of the never-waning light of the Most High, through thy supplications.

ODE IV

Irmos: **The Prophet Habbakuk, perceiving the unfathomable counsel of God, the incarnation of the Most High from thee, the Virgin, cried out: Glory to Thy power, O Lord!**

Taught by Thy hypostatic Word, O God, the God-seeing disciple destroyed worldly wisdom, crying aloud unto Thee: Glory to Thy power, O Lord!

What manner of praise can we offer unto thee who wast blessed by Christ, O divinely eloquent one? For no man is able to describe in words, the grace which hath blossomed forth in thee, O right wondrous one.

Looking upon thine undefiled and pure mind as a lamp placed on a lofty stand, shining upon those in darkness, O divinely manifest one, the Most High hath set thee before all.

Theotokion: **O** blessed and most lauded Maiden, thou hast elevated slain human nature, in that, in manner surpassing nature, thou gavest birth to the might of the Most High, as Matthew hath taught.

ODE V

Irmos: **All things were filled with awe at thy divine glory; for thou, O Virgin who knewest not wedlock, didst contain within thy womb Him Who is God over all, and thou gavest birth to the timeless Son, bestowing peace upon all who hymn thee.**

Receiving the grace of the most Holy Spirit, thou wast shown to be a divine habitation, in godly manner teaching the light of divine knowledge and being entrusted with the task of committing to writing the dogmas of Christ, as a chosen eye-witness of God.

Thy tongue was the pen of the Paraclete, Who giveth speedy deliverance unto those who acknowledge His dominion and doth breathe heavenly understanding into the souls of the wise, O most honored Matthew.

Christ sent thee to the world shining with miracles and the grace of healing, trampling upon the might of the demons and enlightening the souls of all the faithful who hymn thee, the preacher of the world.

Theotokion: **O** Virgin, thou gavest birth to the pre-eternal son Who clothed Himself in human nature and hath saved it from corruption in His utter goodness, as the divinely eloquent one said in his teaching; and thou didst remain a Virgin.

ODE VI

Irmos: **I have come unto the depths of the sea, and the tempest of my manifold sins hath engulfed me; yet, as Thou art God, lead up my life from corruption, O greatly Merciful One.**

By Thine omnipotent might, O Maker of all, the divinely eloquent and most excellent Matthew was transformed from a publican into an evangelist, in that he followed Thee.

By the spiritually nourishing words of thy glad tidings, O most blessed Matthew, a multitude of the gentiles are lifted up and directed to the lofty summit of the virtues.

With the divinely woven nets of the disciple Matthew are assemblies of the faithful ever drawn up, guided to the knowledge of Thee, O our Benefactor.

Theotokion: **O** most immaculate one, the most excellent Matthew announceth glad tidings, describing thee as the Virgin who gaveth birth without seed and corruption unto Him Who fashioned all things.

Kontakion, in Tone IV: Spec. Mel.: "Having been lifted up ...":

Casting off the yoke of thy publican's office, thou didst shoulder the yoke of righteousness and wast shown to be a most excellent merchant, bringing in the wisdom from on high as riches. Wherefore, thou didst preach the Word of truth and hast uplifted the souls of the despondent, describing the hour of judgment.

Ikos: **T**he tyranny of the enemy oppresseth me constantly and seizeth all the seed of my soul, O Matthew, friend of Christ; yet, providing me with the seed of thy prayers, render me fruitful to serve thee, and show me to be if only the least of those who hymn thee and a recounter of thy many and great corrections, for, forsaking all things for the love of Christ without hesitation, thou didst ardently follow after Him Who called thee, being the first evangelist in the world, describing the hour of judgment.

ODE VII

Irmos: **The divinely wise ones refused to worship a created thing rather than the Creator, but manfully trampling the threat of the fire underfoot, they rejoiced, chanting: O all-hymned Lord and God of our fathers, blessed art Thou!**

Thou wast a divine image of the primal effulgence, as a disciple set afire by His splendors; and, chanting to Him, thou didst say: O all-hymned Lord and God of our fathers, blessed art Thou!

As servant of the Word, O most blessed one, thou hast made thine abode in the divine mansions where Christ abideth, as the one all-divine Lord and God of all the fathers promised thee.

Infirmities are banished and a multitude of demons are forced to flee by the gifts of the divine Spirit which are in thee, wherein thou didst chant: O all-hymned Lord and God of our fathers, blessed art Thou!

Theotokion: **W**ith thy divine words, O apostle, thou didst describe the all-hymned Virgin who gaveth birth to the Creator. To Him do we all chant: O all-hymned Lord and God of our fathers, blessed art Thou!

ODE VIII

Irmos: The birthgiving of the Theotokos saved the pious youths in the furnace, then in figure, but now in deed, and it moveth all the world to chant to Thee: Hymn the Lord, O ye works, and exalt Him supremely for all ages!

Deified by the mighty forces within Thee and by ordination and nature, O Master, the most sacred Matthew prevailed upon the whole world to chant to Thee: Hymn the Lord, ye works, and exalt Him supremely for all ages!

The Word sent the theologian forth like lightning to the whole world, driving away the darkness and enlightening the nations with the dogmas of theology. Wherefore, he chanted: Hymn the Lord, ye works, and exalt Him supremely for all ages!

With pure discourse and mind did God converse with thee; for when thou didst rid thyself of mire, thou didst draw nigh and associate with Him, O glorious one. Wherefore, thou dost chant: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Theotokion: The Word willed to become incarnate for the good of men; for the Lord passed through the portal of virginity and showed her forth as the Theotokos. Wherefore, we cry out: Hymn the Lord, ye works, and exalt Him supremely for all ages!

ODE IX

Irmos: Let every earthborn man leap up, enlightened by the Spirit, and let the nature of the incorporeal intelligences keep festival, honoring the sacred feast of the Mother of God; and let them cry aloud: Rejoice, O most blessed Theotokos, thou pure Ever-virgin!

Thou didst receive the divine diadem of noetic beauty, O apostle, and wast adorned with the most magnificent crown of the kingdom by the right hand of the Almighty, O wise one. And thou dost shine, standing with the angels before the throne of Christ the Master, O most blessed one.

Thou didst receive the tree of life as is meet, O preacher of the living God, having spread the glad tidings of life, the visitation of God to the world; for thou didst not permit thy mind to become corrupt through the tree of knowledge, remaining an unshaken and immovable foundation of the Church, O most blessed one.

In godly manner didst thou adorn the Church, the Bride of Christ, with thy Gospel as with a diadem, O divinely blessed one, and now it splendidly celebrateth thy divine memory, pray thou, O Apostle Matthew, that it be delivered from every evil circumstance and cruel misfortune.

Theotokion: Without leaving the bosom of the unoriginate Father, the unoriginate Word becometh incarnate of thee, O pure and most lauded one, wholly clothing Himself in human guise and accepting its traits, as Matthew writeth, proclaiming the glad tidings.

Exapostilarion: Spec. Mel.: "He hath visited us ...":

The God-pleasing Matthew, the glorious recorder of the Gospel of Christ, hath related divine wonders unto us. Honoring him with love, let us chant unto him melodiously.

Glory ..., another Exapostilarion:

Having wisely cast off the yoke of thy publican's office, thou didst follow Christ, O divinely wise Matthew; and following wondrously in His steps, thou didst obtain a share of His kingdom and glory through communion with Him, and wast an initiate of ineffable mysteries.

Now & ever ..., Theotokion:

O Virgin Theotokos, lift up thy most holy hands, wherewith thou didst hold the Creator, in supplication to Him for us, that He deliver us from all the temptations of the devil and vouchsafe that we may receive His good things in the world to come, O most hymned one.

On the Praises; 4 stichera, in Tone IV:

Spec. Mel.: "Thou hast given a sign ...":

Thou didst shine forth, O apostle, * as luminous as the sun, with the rays of the Spirit, * and hast illumined the whole world * with the knowledge of God, O blessed one. * And thou hast dispelled the gloom of polytheism, * O most wise Matthew." * Wherefore, we celebrate today *' thine all-radiant and right wondrous solemnity * as a well-spring of sanctification. Twice

Seated on the heights of divine knowledge, O apostle, * thou didst receive the effulgence of the Spirit, * which appeared to thee in the guise of a tongue of fire; * and thou didst manifestly consume * all the tinder of the impiety of ungodliness. * Wherefore, we honor thee * as an apostle and herald of God, * celebrating thy holy festival today.

Thou didst thunder forth * sacred and saving teachings * unto the whole world, O most wise Matthew, * hast cleansed all creation of the madness of idolatry, * and illumined the people * with the splendors of the Gospel. * and, having destroyed the pagan temples * by means of grace, * thou didst. raise up churches to the glory of God.

Glory ..., the composition of Byzantius, in Tone II:

Abandoning the yoke of injustice and casting away the gold of usury, thou didst make haste to the yoke of righteousness and dost grasp inexhaustible wealth like an able merchant, trading transitory things for what is everlasting and corruptible things for what abideth. For, having acquired the divinely lustrous pearl of great price, thou didst wisely leave to Caesar the things which keep men below; and having obediently followed after Christ, the King of all, thou didst enrich all creation with the divine words of the Gospel, O wise one. O all-excellent Matthew, beg thou now that salvation and great mercy be given to those who honor thee.

Now & ever ..., Theotokion:

Save thy servants from misfortunes, O Virgin Theotokos, for after God it is to thee that we flee, as to an indestructible rampart and intercession.

Great Doxology. Litanies. Dismissal.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III and 4 from Ode VI of the canon of the evangelist.

O Word of God, thou hast shown Thine apostles forth as beacons of life which drive away the gloom of ungodliness and illumine the whole world with Thy divine glory, O Master. (Twice)

Having armed the most valiant Matthew with Thine armor, O Savior, thou hast made him mightier than the tormenters and hast shown him to be the destroyer of the deception of idolatry, O Master Who lovest mankind.

The sound of thy fiery tongue consumed the temples of the demons, O divinely inspired Matthew, thou instrument of the Comforter, through whom Christ, the hypostatic Life of all, is proclaimed.

By Thine omnipotent might, O Maker of all, the divinely eloquent and most excellent Matthew was transformed from a publican into an evangelist, in that he followed Thee.

By the spiritually nourishing words of thy glad tidings, O most blessed Matthew, a multitude of the gentiles are lifted up and directed to the lofty summit of the virtues.

With the divinely woven nets of the disciple Matthew are assemblies of the faithful ever drawn up, guided to the knowledge of Thee, O our Benefactor.

Theotokion: O most immaculate one, the most excellent Matthew announceth glad tidings, describing thee as the Virgin who gaveth birth without seed and corruption unto Him Who fashioned all things.

Troparion, in Tone III:

O holy apostle and evangelist Matthew, entreat the merciful God, that He grant unto our souls remission of transgressions.

Or this troparion, in the same tone:

Zealously following Christ the Master, Who in His goodness appeared to men on earth, and called thee from thy tax-booth, thou wast shown to be a chosen apostle and a clarion-voiced proclaimer of the Gospel to the whole world. Wherefore, we honor thy precious memory, O divinely eloquent Matthew. Entreat the merciful God, that He granteth remission of sins unto our souls.

Theotokion, in the same tone:

We hymn thee who hast mediated the salvation of our race, O Virgin Theotokos; for thy Son and our God, accepting suffering on the Cross in the flesh He had received of thee, hath delivered us from corruption, in that He is the lover of mankind.

Kontakion, in Tone IV:

Casting off the yoke of thy publican's office, thou didst shoulder the yoke of righteousness and wast shown to be a most excellent merchant, bringing in the wisdom from on high as riches. Wherefore, thou didst preach the Word of truth and hast uplifted the souls of the despondent, describing the hour of judgment.

Prokimenon, in Tone VIII: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

EPISTLE TO THE CORINTHIANS, §111 [I COR. 4: 9-16]

Brethren: For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat: we are made as the filth of the world, and are the off scouring of all things unto this day. I-write not these things to shame you, but as my beloved sons I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel. Wherefore I beseech you, be ye followers of me.

Alleluia, in Tone I: The heavens shall confess Thy wonders, O Lord, and Thy truth in the congregation of saints.

Stichos: God is glorified in the council of the saints.

GOSPEL ACCORDING TO MATHEW, §30 [9: 9-13]

At that time, Jesus passed forth and saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

Communion Verse: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

THE 17th DAY OF THE MONTH OF NOVEMBER
COMMEMORATION OF OUR FATHER AMONG THE SAINTS, GREGORY THE
WONDERWORKER, BISHOP OF NEO-CAESAREA
AT VESPERS

At "Lord, I have cried ...," six stichera, in Tone VIII:

Spec. Mel.: "What shall we call thee ...":

What shall we call thee, O Gregory? * Master, for thou didst subject the passions to thy mind! * Husbandman, for thou didst reap the fruit of wisdom! * One who hath been vouchsafed vision divine, * and hath been catechized with heavenly theology; * a most sacred performer of the mysteries * and most wondrous worker of miracles. * Pray thou that our souls be saved. (Twice)

What shall I call thee now, O Gregory? * Mighty destroyer of godless impiety, * one that setteth the laws of piety, * wise teacher, * and bestower of invincible peace, * unvanquished overthrower of armies, * thou who ever abidest in the mountains * and lookest down upon them that are in the cities. * Pray thou that our souls be saved. (Twice)

What now shall I proclaim thee, O venerable one? * Emulator of the apostles, * as a worker of miracles, * who didst restrain the river by the invocation of Christ * and dried up the lake which was the cause of contention between brethren, * who dispersed the synagogue opposed to God, * and increased and enlightened Christian assemblies. * Pray thou that our souls be saved.

What now shall I proclaim thee, O venerable one? * Guide of them that are astray * and physician of the ailing, * bestower of an abundance of necessities upon them that ask, * most mighty persecutor of demons, * one who urged the struggle of martyrdom, * and was prophetically illumined with graces, O right glorious one. * Pray thou that our souls be saved.

Glory ..., in Tone VI:

Having most wisely entered the depths of knowledge, O hierarch of Christ, thou didst acquire the vision of the Trinity; foreseeing unwaveringly in the Spirit Christ our God, thou dost pour forth upon us an abyss of miracles, having made the watery nature of the sea solid and changed the pagan priest's dark delusion into belief, thou didst persuade the persecutors to believe truly and didst show thyself to them as a pillar of the virtues of piety; and through thy miracles thou wast called a prophet. Wherefore, we beseech thee, cease thou never to entreat the Savior in our behalf, that our souls be saved.

Now and ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "On the third day ...":

Seeing Thee crucified, O Christ, she that bare Thee cried out: What strange mystery is this that I see, O my Son? How is it that Thou diest, hung upon a Tree in the flesh, O Bestower of life?

At the Aposticha, the stichera from the Oktoechos.

Glory ..., in Tone VI:

The wakefulness of God was given thee, O wise one, as it had been given to Daniel; for, as a dream was revealed to him, so was the mystery of the Faith disclosed to thee. Wherefore, O venerable father, pray thou that our souls be saved.

Now and ever ..., Theotokion, or this Stavrotheotokion:

The all-pure one, as she beheld Thee hung upon the Cross, cried out, weeping maternally: O my Son and my God, my sweetest Child, how can I endure Thy shameful suffering?

Troparion, in Tone VIII:

By vigilance in prayer and continuance in the working of miracles, thou didst acquire the name of thy worthy deeds. Yet pray thou to Christ God, O father Gregory, that He enlighten our souls, lest we sleep unto death.

Glory ..., Now and ever ..., Theotokion, or Stavrotheotokion.

AT MATINS

Both canons from the Oktoechos, and that of the saint, with six troparia, the acrostic whereof is: "I shall weave praise for Gregory the Wonderworker," the composition of Theophanes, in Tone VIII:

ODE I

Irmos: **The staff of Moses once working a wonder, striking the sea in the form of a cross and dividing it, drowned the mounted tyrant Pharaoh and saved Israel, who fled on foot chanting a hymn unto God.**

O father Gregory, do thou now splendidly show forth the divine activity of thy wonders in me, delivering me from the abyss of my transgressions and enlightening me with thy radiance, that I may hymn thee as is meet, O blessed one.

As one who is skillful, sensible and wise, thou didst prefer nobility of soul to the passions of the flesh, O blessed one, industriously assembling the dogmas of wisdom whereby the soul that draweth nigh to God is nourished, O Gregory.

When thou hadst acquired chastity as a sister, as a good companion, O Gregory, the wicked serpent, beholding thee, raised up hatred against thee. But thou didst put him to shame, O father, by thy longsuffering, healing the woman who was held fast in the clutches of passion.

Residing in a strange land, O venerable one, in thy virtue thou wast manifest to all as honorable, pious and God-loving, having received the gift of working wonders from God, whereby thou hast been known, O divinely eloquent one, shining forth in the world like the sun.

Theotokion: **T**hou wast put forth as a shoot from a royal root, O pure one, and, in manner surpassing comprehension and thought, thou didst of thy pure blood give birth unto Christ the King, the incarnate Word of God, Who is of two natures, yet a single hypostasis.

ODE III

Irmos: **O Christ, Who in the beginning established the heavens in wisdom and founded the earth upon the waters, make me steadfast upon the rock of Thy commandments, for none is holy as Thee, O Thou that alone lovest mankind.**

Having cleansed thy mind of the turbulence of the passions, and, being full of vision most wise, thou wast shown to be magnificent, an abode of wisdom, and wast enriched with the gift of prophecy, O Gregory.

Being conversant in the divinely inspired Scriptures, O most blessed one, and having clearly chosen a different way of life, thou didst establish within thyself the single image of virtue, O divinely wise Gregory.

O divinely revealed one, having obtained the mystery of theology through divine initiation, enlighten us, that we may honor the Trinity consubstantial, one in essence, uncreated and equally everlasting.

Instructed by God, in that thou didst seek Him with love, thou didst have the pure Theotokos Mary and the son of thunder as instructors in the mysteries, guiding thee to the light of the Trinity, O divinely eloquent one.

Theotokion: O pure Maiden, we all know thee to be the staff which budded forth Christ, the Flower of incorruption, and the golden censer who held in thine arms the Burning Coal of the divine Essence, O divinely blessed one.

Sedalion, in Tone III: Spec. Mel.: "Of the divine faith ...":

Thou wast a new Moses in thy works, receiving the tablets of faith on the mountain of mystical divine revelation, setting down as law for the people the piety of the mystery of the Trinity, O Gregory. Wherefore, all we, the faithful, honor thy memory, asking for great mercy through thee. **(Twice)**

Glory ..., Now and ever ..., Theotokion:

Thou wast a divine tabernacle of the Word, O thou only pure Virgin Mother, who hast surpassed the angels in purity. With the divine waters of thy prayers do thou cleanse me who, more than all others, have been defiled by carnal transgressions, O pure one, granting me great mercy.

Or this Stavrotheotokion: The incorrupt Virgin Mother, the unblemished ewe-lamb of the Word, beholding Him that budded forth from her without pain hanging upon the Cross, lamenting maternally, cried out: Woe is me, O my Child! How is it that Thou sufferest willingly, wishing to deliver men from the shame of the passions?

ODE IV

Irmos: Thou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the prophet Habbakuk, I cry to Thee: Glory to Thy power, O Lover of mankind!

Having ploughed the good earth, O divinely wise father, and sown the seed of the Word, thou dost ever now evangelically increase thy yield an hundredfold, O Gregory, by thy teachings bringing to God them that chant: Glory to Thy power, O Lover of mankind!

Thy life, shining forth like lightning, O father, hath dispelled the deception of the demons; for their darkness could not withstand the light of thy virtues. Wherefore, the minister of spiritually pernicious deception, moved like the stone he beheld, was enlightened.

Thou wast vouchsafed to behold the darkness of most divine Light, O father, and, having received the divinely written law like Moses, thou didst obtain the precision of theology. Hence, thou hast been shown to be a law-giver of the Church of Christ, O divinely wise Gregory.

Having turned away from the foolish talk of the rhetors and being enlightened by the word of grace, O father, thou didst truly receive the apostles' power over the demons, for the prince of darkness fled before thy brilliant splendor.

Theotokion: From of old the ark prefigured thee, O all-immaculate one, who received within thy womb the divinely written Law, ineffably conceiving the life-creating Word, Who doth richly nourish the souls of them that cry: Glory to Thy power, O Lover of mankind!

ODE V

Irmos: Why hast Thou turned Thy face from me, O Light unwaning? Why hath a strange darkness covered me, wretch that I am? But turn me to the light of Thy commandments, and guide my steps, I pray Thee!

Having loosened hardened hearts with the husbandry of thy words, thou didst cast upon them the divine seed, O hierarch, and didst bring an abundant harvest, the salvation of the faithful, unto the Deliverer, O divinely eloquent one.

Phaedimus, the servant of God, aflame with zeal, piously trusting in God, Who knoweth all things, and in thine honorable life, O divinely eloquent father Gregory, anointed thee even though thou hadst not come to him.

With the streams of thy precepts thou didst quench idolatrous immolations, and didst establish the faithful through thy teachings, O most wise one, having, like Samuel, ascended the mountain through visions, and being also like an oak in thy steadfastness.

O divinely wise and holy hierarch, by thy prayers deliver me from evil and grievous circumstances, and rend asunder the handwriting of my transgressions, O father, for thou art a priest who hast received from God the power to loose transgressions.

Theotokion: O Virgin, thou wast adorned with the all-pure beauties of thy virginity, and thou didst cover the misshapen shame of the first Eve, having given birth to Christ, Who bestoweth upon them that honor thee the garment of immortality.

ODE VI

Irmos: Cleanse me, O Savior, for many are my transgressions, and lead me up from the abyss of evils, I pray, for to Thee have I cried, and Thou hast heard me, O God of my salvation.

The lake which was the cause of contention between brethren didst thou dry up in miraculous fashion; and thou didst cause the rushing of the river to cease, O most wise one, for when thou didst plant thy staff, it took root and grew at thy divine behest, O Gregory.

Godly zeal consumed thee, O thou that art most rich in grace, for, unable to endure the sight of an insult to God, O divinely eloquent one, thou didst destroy the vain-minded by thy prayers.

The wretched and impious Jew, who wished to destroy thee, did himself die, showing thee forth as a fulfiller of the dogmas of God, Who doth glorify thee, O divinely wise Gregory.

Theotokion: The Spirit, Who worketh all things, came down upon thee, O all-immaculate one, and the Word of God made His abode within thee, ineffably becoming flesh, yet remaining unchanged.

Kontakion, in Tone II: Spec. Mel.: "Seeking the highest ...":

Receiving the power to work many miracles, thou didst terrify the demons with awesome signs, and didst dispel the diseases of men, O most wise Gregory. And thou wast called the wonderworker, receiving this title from thy works.

Ikos: Where shall I, wretch that I am, begin to weave praises, beholding so many and most wondrous things? If I begin with the life of the venerable one, I will not in any way be able to proceed; for his divine life surpasseth all comprehension. And if I begin with his miracles, I shall be ashamed to try to proceed any further, for they are more numerous than the sands of the sea. For this cause is he called the wonderworker, receiving this title because of his works.

ODE VII

Irmos: Once, in Babylon, the fire stood in awe of the condescension of God; wherefore, the youths, dancing with joyous step in the furnace, as in a meadow, chanted: Blessed art Thou, O God of our fathers!

The boast of the fathers and pride of the holy teachers, the luminary of the Church and immovable pillar of piety hast thou been shown to be, O Gregory, who criest out: Blessed is the God of our fathers!

Shining forth in miracles, thou didst enlighten the whole world, O divinely wise Gregory; wherefore, having assembled together, we bless thee, nurtured by thy words and chanting: Blessed is the God of our fathers!

O divinely wise one, thou hast poured forth healing upon all the infirm; for most abundant and wonderworking grace was poured into thy mouth, whereby thou didst cry: Blessed is the God of our fathers!

Theotokion: **N**ow are all things full of divine light through thee, O all-pure one; for thou art shown to be the door through which God hath communed with the world, enlightening them that cry with faith: Blessed is the God of our fathers!

ODE VIII

Irmos: **M**adly did the Chaldean tyrant heat the furnace sevenfold for the pious ones; but, beholding them saved by a better power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Enriched by thee with the radiance of the consubstantial and honored Trinity and celebrating now thy festival, O Gregory, we ask to be illumined with wonderworking grace, crying aloud to the Master: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Receiving the radiance of the sovereign Godhead like a newly revealed mirror, thou hast illumined the world with rays of light, beaming down Orthodoxy upon them that melodiously chant: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Protected by God, O most wise one, thou wast preserved in hiding on the mountain for them that honor God, as a source of piety, like another Moses the law-giver; and thou didst teach them to hymn the Creator and Deliverer, singing: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Theotokion: **T**hou wast the abode of the unwaning Light, O all-pure one, shining with the beauties of virginity and illumining all that from the depths of their souls confess thee to be the true Theotokos and who chant: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

ODE IX

Irmos: **H**eaven is struck with awe, and the ends of the earth are amazed that God hath appeared to men in the flesh, and that thy womb hath become more spacious than the heavens. Wherefore, the legions of men and angels magnify thee as the Theotokos.

Shining with the light of thy most exemplary life, thou dost now stand before the great Light, crowned as a victor with divinely wrought miracles, O divinely wise wonderworker, venerable hierarch, father Gregory, thou beacon of the Church and adornment of the Orthodox.

In thy supplications do thou now beg that the royal elect and sanctified priesthood be guided aright, O wonderworker, and ask thou that they that now faithfully celebrate thy memory receive the Kingdom of heaven and that they be vouchsafed divine gladness.

Having put down the attacks of the demons and subjected the reasoning of thy flesh, O wonderworker, as a venerable and guileless hierarch, arrayed in the garment of righteousness, thou dost stand before the throne of the King of all with boldness, O most blessed one.

Theotokion: O Virgin Mother of God, thou art revealed as she who, in manner transcending nature, gaveth birth in the flesh to the good Word, Whom the Father poured forth from His heart before all ages, in that He is good. Him do we now know as more exalted than all bodies, even though He hath been clothed in a body.

Exapostilarion: Spec. Mel.: "Hearken, ye women ...":

Thou didst shine forth in miracles, O wonderworker Gregory, and didst deliver the pagan priest from corruption and demonic deception by moving a stone at thy command; and, having dried up a lake, thou didst restrain a river. Wherefore, we all praise thee together, O thrice-blessed one.

Theotokion, in the same melody:

Rejoice, thou boast of the faithful, confirmation of the venerable! Rejoice, glory of the righteous! Rejoice, thou light of them that are in darkness! Rejoice, most holy temple! Rejoice, paradise of God! Rejoice, loosing of the curse, O blessed Mary!

After the Aposticha from the Oktoechos, this sticheron to the saint, in Tone IV:

Stichos: Thy priests shall be clothed in righteousness, and Thy righteous shall rejoice.

Having received the election of the priesthood from God and been vested in a divine robe from on high, thou didst show forth those who before were children of unbelief to be children and heirs of the light; for the grace of the wisdom of God was poured forth in thy mouth, O most blessed Gregory, performer of most glorious deeds. Wherefore, now, on the day of thy commemoration, entreat Christ God in behalf of our souls.

Glory ..., in Tone VIII:

Filled with awe by the hierarch renowned for his wonders, inanimate things were altered; for a lake which was the cause of dissension between two brethren dried up, and a staff grew, restraining a river; a stone moved at thy command, leading the unbelieving to knowledge of God. For his sake, O God, grant our souls great mercy.

Now and ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "O most glorious wonder ...":

What vision is this * which mine eyes behold, * O Master? * Thou that sustainest all creation art hung upon a tree, * and diest, granting life unto all. * Thus did the Theotokos say, lamenting, * when she saw lifted up upon the Cross * the God and man * Who had ineffably shone forth from her.

AT LITURGY

On the Beatitudes, four troparia from the Oktoechos, and four from Ode III of the canon to the saint.

Having cleansed thy mind of the turbulence of the passions, and, being full of vision most wise, thou wast shown to be magnificent, an abode of wisdom, and wast enriched with the gift of prophecy, O Gregory.

Being conversant in the divinely inspired Scriptures, O most blessed one, and having clearly chosen a different way of life, thou didst establish within thyself the single image of virtue, O divinely wise Gregory.

O divinely revealed one, having obtained the mystery of theology through divine initiation, enlighten us, that we may honor the Trinity consubstantial, one in essence, uncreated and equally everlasting.

Theotokion: **O** pure Maiden, we all know thee to be the staff which budded forth Christ, the Flower of incorruption, and the golden censer who held in thine arms the Burning Coal of the divine Essence, O divinely blessed one.

Troparion, in Tone VIII:

By vigilance in prayer and continuance in the working of miracles, thou didst acquire the name of thy worthy deeds. Yet pray thou to Christ God, O father Gregory, that He enlighten our souls, lest we sleep unto death.

Kontakion, in Tone II:

Receiving the power to work many miracles, thou didst terrify the demons with awesome signs, and didst dispel the diseases of men, O most wise Gregory. And thou wast called the wonderworker, receiving this title from thy works.

Prokimenon, in Tone VII: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

THE FIRST EPISTLE OF ST. PAUL TO THE CORINTHIANS [12:7-11]

But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and selfsame Spirit, dividing to every man severally as he will.

Alleluia, in Tone II: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

Stichos: For the Lord hath elected Zion, He hath chosen her to be a habitation for Himself.

THE GOSPEL ACCORDING TO ST. MATHEW [10:1, 5-8]

And when [Jesus] had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. These twelve Jesus sent forth, and commanded them, saying: Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying: The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

THE 18th DAY OF THE MONTH OF NOVEMBER
COMMEMORATION OF THE HOLY MARTYRS PLATO & ROMANUS
AT VESPERS

On "Lord, I have cried ...", 6 stichera: 3 for the martyr Plato, in Tone VIII:
Spec. Mel.: "O all-glorious wonder ...":

Full of valiant wisdom, * with a most courageous resolve thou didst endure * the severing of thy limbs and the dismemberment of thy body, * unbearable fire, * starvation and death, * in expectation of the glory which ageth not with time, * which lieth eternally before thee, * and foreseeing everlasting blessedness.

Having transcended every sense * and directed thy mind * toward life on high, * with divinely wise thought * and great wisdom of soul * thou didst spurn the baseness and lowliness * of visible things. * Wherefore, lacerated and burned with fire for Christ, O martyr, * thou didst endure valiantly.

Every assault of the enemy * and the onslaughts of the persecutors * didst thou set at nought by grace; * and thou wast crowned with the wreath of victory, * O thou who art most rich, * being vouchsafed incorruptible gladness * and ineffable and divine radiance. * And as thou art now in the midst thereof, * ask remission of sins for those who praise thee well.

And 3 stichera of the martyr Romanus, in Tone IV:
Spec. Mel.: "As one valiant among the martyrs ...":

Consumed by fasting, * hardened by ascetic endeavor, * and tormented with manifold tortures, * thou becomest a two-edged sword, * cutting down hordes of demons, O Romanus, * thou adornment of athletes, * divine boast, * precious ornament of the Church * of those who died shedding their own blood, O most lauded one.

Lacerated and rent asunder, * imprisoned in a dungeon, * thy tongue cut out, O glorious athlete, * thy jaw broken, * receiving a blessed end through violent suffocation, * thou wast shown to be unshakable and steadfast * through the activity of the divine Spirit, O Romanus; * wherefore, we praise thee with faith.

A child speaketh eloquently * and amazeth the mindless: * he is adorned with honorable opposition * and is illumined by his death; * he is enriched by the goodly fame of the holy athletes, * whose zeal he acquired. * O right wise Romanus, * pray thou with them, * that remission of debts be sent down upon us all.

Glory ..., in Tone VI:

Awesome and all-glorious are the victories of Thy martyr, O Lord! For, emulating the boldness of the fishermen, by his words and deeds he rent asunder the mythology and historical blasphemy of Plato with the nets of theology; and when his skin was flayed and his head cut off, he choked the enemy with the outpouring of his blood. O most blessed wonderworker Plato, thou adornment of the martyrs, who preached the great name of Christ with boldness, ask that great mercy be given our souls.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "On the third day ...":

Seeing Thee crucified, O Christ, she who gave Thee birth cried aloud: "What is this strange mystery which I behold, O my Son? How is it that Thou diest, suspended in the flesh upon the Tree, O Bestower of life?"

Troparion, in Tone IV:

In their sufferings, O Lord, Thy martyrs received imperishable crowns from Thee, our God; for, possessed of Thy might, they set at nought the tormenters and crushed the feeble audacity of the demons. Through their supplications, save Thou our souls.

AT MATINS

One canon from the Oktoechos, and two for the saints.

ODE I

Canon of the martyr Plato, the acrostic whereof is: "I hymn the expanse of thy praises, O Plato", the composition of Theophanes, in Tone VIII:

Irmos: Once, the staff of Moses, working wonders, striking the sea in the form of the Cross and dividing it, drowned Pharaoh, the mounted tyrant, and saved Israel, who fled on foot, chanting a hymn unto God.

Traversing the most pure expanse of the eternal kingdom, O glorious one, from all tribulation and the dangers of imprisonment save those who hymn thee, leading to the path to heaven those who walk without turning back.

Protected by the armor of piety, and having shown thyself to be an unshakable pillar, O Plato, thou didst endure all the savagery of wounds and didst accept the pangs of imprisonment, exalted by grace divine.

Showing forth the mettle of youth, in thy suffering thou didst cast off mortal and corruptible coarseness, O most wise one, and, arrayed in the garment of incorruption, thou standest, rejoicing, before the Master.

Theotokion: In manner past understanding thou gavest birth to the incarnate and only-begotten Word, Who is equally unoriginate and everlasting with the Father, O blessed and all-pure Theotokos. Wherefore, reasoning correctly, we proclaim and most honorably glorify thee.

Canon of the martyr Romanus, the acrostic whereof is: "With athletes' wreaths I crown thee, O Romanus", in Tone IV:

Irmos: Israel of old, traversing the depths of the Red Sea with dryshod feet, vanquished the power of Amalek in the wilderness by Moses' arms uplifted in the form of the Cross.

Shining brightly with the never-waning radiance of the Trinity, and enlightened with the choirs of athletes, O Romanus, send thou enlightenment upon me, driving away the darkness of the passions with thy supplications, which are acceptable to God.

Unmoved by the raging waves of the sea of idolatry, in that thou wast set firmly upon Christ the rock, thou didst destroy the threefold billows of most seditious ungodliness with the calm of the divine Spirit.

The Church of Christ, which aboundeth in every good thing, O Romanus, didst thou preserve untouched by the wolves, like a right-glorious and right-fruitful meadow, making it steadfast by thy teaching.

Theotokion: Truly, human nature hath found mercy through thee, O all-immaculate one; for the Creator, having become incarnate of thee in manner past recounting and understanding, was led to death for us, delivering us from Hades.

ODE III

Canon of the Martyr Plato

Irmos: O Christ Who in the beginning established the heavens with understanding and founded the earth upon the waters, establish me upon the rock of Thy commandments, for none is holier than Thee, Who alone lovest mankind.

Manifestly aflame with the zeal of piety, and enlightened by the divine fire of the Faith, O most blessed one, with endurance thou didst enter into the cruel flame like a spark of incorruption.

Having supernaturally vanquished the servants of the demons, and borne with patience the pain of mighty tortures, O blessed and divinely wise Plato, thou wast shown to be a dweller with the angels and a crown-bearer.

Having struggled for Christ on earth, O most blessed one, receiving from Him heavenly gifts and crowns which abide forever, thou dwellest in the pure land of paradise.

Theotokion: O Mother of God, thou art the portal of the Light, adorned with the rays of the light of the Spirit; for through thee descended unto us the Word Who illumineth with divine light all who hymn thee.

Canon of the Martyr Romanus

Irmos: Thy Church rejoiceth in Thee, O Christ, crying aloud: Thou art my strength, O Lord, my refuge and confirmation!

Having slain the spiritual beast with the sling of thy words, O Romanus, thou didst preserve the flock of Christ uncorrupted by the evil of idolatry.

Rendered mighty by the armor of the Cross, thou didst turn back the assaults of the enemy and didst denounce their impotence, O wise and right blessed Romanus.

When thy cheek was lacerated for Christ, O glorious, blessed and ever-memorable Romanus, thou didst cast down the enemy, breaking their jaws.

Theotokion: Clothed in the flesh He received from thee, He Who alone is God by nature, the Word of the Father, Who is one in essence with the Spirit, hath deified mortals, O Mother of God.

Sedalion of the martyr Plato, in Tone VIII.:

Spec. Mel.: "Of the Wisdom ...":

Exalted in the breadth of thy struggles, O wise martyr, thou didst destroy the snares of the enemy, discomfiting them, O most glorious one; and having run well the divine course, thou didst reach the expanse of heaven, rejoicing. Wherefore, the Church, resplendent today in the expanse of piety, doth celebrate thy memorial, O blessed one, and crieth out to thee: Entreat Christ God, that He grant remission of sins unto those who with love honor thy holy memory.

Glory ..., Sedalion of the martyr Romanus, in Tone IV:

Spec. Mel.: "Having been lifted up ...":

Having trampled the wicked one underfoot by fasting, thou wast glorified by suffering, O martyr of Christ, having endured manfully with perfect mind. Wherefore, thou hast been numbered among the choirs of martyrs and hast reached the everlasting kingdom. Joining chorus therein, be thou mindful of us who celebrate thy holy memory with faith.

Now & ever ..., Theotokion:

After God it is to thy divine protection that I, the lowly, flee, O Theotokos, and falling down, I pray: O all-pure one, have mercy, for my sins have risen over my head, and I fear torment and tremble, O Mistress. Offer entreaty to thy Son, O pure one, that He deliver me therefrom.

Stavrotheotokion: She who in latter times gave birth in the flesh unto Thee, Who wast begotten of the unoriginate Father, O Christ, beholding Thee hanging upon the Cross, cried out: "O Jesus, my most beloved Son, how is it that Thou, Who art glorified as God by the angels, art now crucified by iniquitous men? I hymn Thee, O Longsuffering One!"

ODE IV

Canon of the Martyr Plato

Irmos: **Thou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our poverty. Wherefore, with the Prophet Habbakuk I cry unto Thee: Glory to Thy power, O Thou Who lovest mankind!**

Wholly transformed by the love of thy Creator, thou didst not feel the pain of thy body, having shed the skin garments of thy flesh of the passions and mortality and clad thyself in the robe of chastity and salvation.

Thou didst show thyself to be a priest of God, offering thyself unto Christ the Deliverer Who was slain for all, as an unblemished lamb and a perfect sacrifice, O martyr; for, having set thy soul afire with love for the Master, thou didst pay no heed to thy burning flesh.

Emulating the three youths who were in Babylon, thou didst not fear the all-devouring fire, but didst mightily and youthfully endure the unbearable flame thereof. Wherefore, the Bestower of dew hath rightly taken thee with them into the chamber of glory.

Theotokion: **I**n that thou art the royal root, thou gavest birth for us unto the Word of God Who reigneth over all, Who became flesh, yet remained unchanged. Wherefore, O most holy Virgin, with truth and authority we glorify thee, the Theotokos.

Canon of the Martyr Romanus

Irmos: **B**eholding Thee, the Sun of righteousness, lifted up upon the Cross, the Church stood rooted in place, crying out as is meet: **G**lory to Thy power, O Lord!

With ineffable beauty thou didst ascend the tree, mounting it like a stairway, O blessed one, and didst attain unto the everlasting choir, O right glorious martyr Romanus.

Having shed thy mortal garments amid thy tortures, O blessed one, thou didst array thyself splendidly in a garment of light, O most glorious martyr Romanus.

Made wise by the inspiration of the Comforter, the tongue of the boy proclaimed Thee to be the Lord of glory, the Creator of all and God Who art able to save, O Thou Who lovest mankind.

Theotokion: **B**lessed is the Fruit of thy womb, O Virgin, whereby all peoples of the world have been delivered from the curse of death; and blessed by thee, we hymn thee as the mediatrix of Life.

ODE V

Canon of the Martyr Plato

Irmos: **W**herefore hast Thou turned Thy face from me, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? **B**ut turn me, and guide my steps to the light of Thy commandments, I pray.

Thou gavest neither slumber to thine eyelids, nor sleep to thine eyes, O martyr, until, beheaded by the sword, thou didst sleep the sleep of the blessed like those who love God, O blessed one.

Suffering, thou didst struggle as in another's body, O most blessed one; thou didst suffer, viewing thy pangs as though another was experiencing them. For, set afire with divine zeal, thou didst not fear the future torments, O glorious one.

Thou hast discovered riches which cannot be taken away, and unfading glory, joining chorus with the angels in the mansions of heaven, partaking of incorruptible immortality, O most eminent one.

Theotokion: **B**y thy supplications grant remission of sins to thy servants, delivering them from temptations, misfortunes and sorrows, and from enslavement to blasphemous heretics, O most lauded Virgin Theotokos.

Canon of the Venerable Romanus

Irmos: **T**hou hast come, O my Lord, as a light into the world, a holy light turning from the darkness of ignorance those who hymn Thee with faith.

With the martyric streams of thy blood thou didst engulf the sea of ungodliness; and thou hast poured forth rivers of healing, O Romanus.

O Romanus, thou didst offer to the Master as a choice gift, an unblemished sacrifice, the slain boy Varulus who uttered theology.

Thou didst wound the foolishness of the enemy with the wisdom of the Holy Spirit, as he inflicted wounds upon thy body, O most glorious Romanus.

Theotokion: **I**n that thou gavest birth unto Joy, O Virgin Mary who knewest not wedlock, thou hast destroyed the curse and restored men through thy birthgiving.

ODE VI

Canon of the Martyr Plato

Irmos: **C**leanse me, O Savior, for many are mine iniquities; and lead me up from the abyss of evils, I pray, for to Thee have I cried, and Thou hast hearkened unto me, O God of my salvation.

Transcending sufferings and tortures, thou didst endure the cutting away of thy flesh, O glorious one; for thou didst have Christ as thy Helper, Assistant and Companion.

Ever gazing upon the majesty of the Creator with spiritual understanding, and contemplating ineffable beauty, thou didst spurn the baseness of visible things.

Theotokion: **A**s an animate ark thou didst hold the Bestower of life, as a holy temple thou didst receive the Holy One Who had become man, for the good of men, O most blessed one.

Canon of the Martyr Romanus

Irmos: **I** will sacrifice to Thee with a voice of praise, O Lord, the Church crieth out to Thee, having been cleansed of the blood of demons by the blood which, for mercy's sake, flowed from Thy side.

Having shed mortality and corruption with a shrug and arrayed thyself in the beauty of life incorruptible, O Romanus, thou wast adorned with never-diminishing spiritual splendors.

Thy severed tongue pouring forth torrents of blood like teachings, O passion-bearer, thou didst thereby inherit the imperishable blessedness which abideth forever.

Thirsting for a stream of wisdom, by the counsel of his mother thou didst pour drink into the mouth of the boy who uttered theology, and who entered into the endless life by the sword.

Theotokion: **B**e thou a ready refuge for me, O all-pure Mother of God, delivering me from violence, taking from me the shame of the passions and guiding me to the godly path.

Kontakion of the martyr Plato, in Tone III:

Spec. Mel.: "Today the Virgin ...":

Thy holy memory doth gladden the whole world, summoning all the faithful to thine all honorable temple, where, assembled now with joy, we chant in hymns amid splendor. Wherefore, O Plato, we cry out to thee: Deliver thy city from the invasion of the heathen, O holy one.

Ikos: **H**aving abandoned all pagan superstition, the divinely wise Plato came to love the soul-saving teachings of the disciples of Christ. Wherefore, he appeared honorable to all, like an anchor of the Faith in his native land, and manifestly bore the title "Of Ancyra." For, nurtured well, it ever findeth him to be an excellent protection against the enemy and a fervent helper in battle, crying out: Deliver thy city from the invasion of the heathen, O holy one!

ODE VII

Canon of the Martyr Plato

Irmos: **O**nce, in Babylon, the fire stood in awe of the condescension of God. Wherefore, the children, dancing in the furnace with joyful step, as in a meadow, chanted: **Blessed art Thou, O God of our fathers!**

He Who set down the law hath crowned with a wreath of victory thee who suffered lawfully and trampled thine enemies underfoot, and who cried aloud, saying: **Blessed art Thou, O God of our fathers!**

Thou didst pass over, rejoicing, to Him Whom thou didst desire from of old, emulating His all-pure sufferings, which were the cause of men's salvation; and thou didst chant: **Blessed art Thou, O God of our fathers!**

All the hosts of heaven, and the people then looking on, marveled at thy patient endurance of suffering; for thy severed tongue supernaturally cried out: **Blessed art Thou, O God of our fathers!**

Theotokion: **D**elivered from the bonds of death and the curse of first-created Adam by the divine Offspring of thy virginity, O all-pure one, mindful that thou art the Theotokos, we cry out: Blessed art Thou, O God of our fathers!

Canon of the Martyr Romanus

Irmos: **T**he children of Abraham in the Persian furnace, afire more with love of piety than with the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!

Having choked the serpent with thy strangulation, O passion-bearer, thou didst truly find life, O all-glorious Romanus, ever crying aloud: Blessed art Thou in the temple of Thy glory, O Lord!

Illumined with rays of never-waning light, O Romanus, thou didst quench the lofty flame, adorned with the gift of prophecy and numbered among the choirs of the martyrs, crying aloud: Blessed art Thou in the temple of Thy glory, O Lord!

A fragrant rose of tender growth, watered with his mother's teachings and the blood of martyrdom, is incorruptibly offered to Christ as from a garden of many flowers.

Theotokion: **O** most hymned one who alone gavest birth to God without seed, lead us forth who have fallen into the abyss of sin, but hymn thee, saying: Blessed art Thou among women, O most immaculate Mistress.

ODE VIII

Canon of the Martyr Plato

Irmos: **M**adly did the Chaldean tyrant heat the furnace sevenfold for the pious ones; but, seeing them saved by a higher Power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Thou didst struggle in radiant feats, O most lauded one, and Christ bestowed upon thee much goodly fame of great splendor which endureth eternally, causing thee to dwell in the mansions of heaven who dost fervently chant: Ye priests, hymn; ye people, exalt Christ supremely forever!

As a most faithful supplicant, as a most fervent intercessor for us, we now set thee before the King of all, the Author of creation. Pray thou for us, interceding in thy martyr's boldness in behalf of those who praise thee and chant with faith: Ye people, exalt Christ supremely forever!

Because of thine active faith thou wast vouchsafed to receive a kingship which cannot be taken away; for God, Who lieth not, promised to give it thee, and for Him thou didst commit thy body to fire and torture, crying aloud: Praise Him, ye priests! Supremely exalt Christ, ye people, forever!

Theotokion: In manner divine thou didst give birth to the Word of God, Who is equally unoriginate and of equal honor with the Father, Who brought all things forth out of non-existence by the counsel of the Father, and became flesh for the sake of us men. Wherefore, acknowledging thee, in Orthodox fashion, to be the Theotokos, we exalt Christ supremely forever.

Canon of the Martyr Romanus

Irmos: Stretching forth his hands, Daniel closed the mouths of the lions in the pit, and the young lovers of piety, girded about with virtue, quenched the power of the fire, crying aloud: Bless the Lord, all ye works of the Lord!

Thou wast obedient to the words of Christ, O glorious one, laying down thy life for thy flock, being strangled in thy zeal for it, tortured, lacerated and wounded; and thou didst cry out: Bless the Lord, all ye works of the Lord.

Truly thy mouth and tongue were full of joy and gladness, continually blessing God; for, cut out and dripping with blood, O Romanus, it setteth forth for us the law of faith, crying: Bless the Lord, all ye works of the Lord.

Theotokion: Having given birth to the Word of the Father through the divine Spirit, thou didst remain a virgin, O Theotokos who knewest not man, transcending the laws of nature in thy birthgiving. Wherefore, rejoicing, we chant: Bless the Lord, all ye works of the Lord!

ODE IX

Canon of the Martyr Plato

Irmos: Every ear was in awe to hear of the ineffable condescension of God, how, of His own will, the Most High abased Himself even to assume flesh, becoming man through the Virgin's womb. Wherefore, O ye faithful, let us magnify the all-pure Theotokos.

O ye who love the martyrs, come, let us hymn the martyr, crowned by God, who extended the piety of his birth; for, as an offshoot of the branch of life, he bringeth forth fruit which poureth forth the wine of compunction for us.

Precious in the sight of the Lord was the death of the martyr, for he is become the mediator of the true life which is everlasting and imperishable, and giveth rich recompense, the lot of incorruption and immortal glory.

All thy life thou didst consecrate to God almighty, O martyr, and, rejoicing, thou didst offer thyself as a well-pleasing and living sacrifice. Wherefore, thou hast manifestly been vouchsafed sweetness which passeth understanding. Pray thou that those who hymn thee be delivered from temptations.

Theotokion: Save me, O Mother of God who gavest birth to Christ my Savior, Who is both God and man, in two natures, but not in two hypostases, the Only-begotten of the Father and of thee, the first-born of all creation. Wherefore, all of us magnify thee forever.

Canon of the Martyr Romanus

Irmos: Christ, the Chief Cornerstone uncut by human hands, Who hath united two disparate natures, was cut from Thee, the unquarried mountain, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos.

All thy trust didst thou place in the Master, O glorious martyr Romanus, enduring multifarious wounds; and thou hast received ineffable glory and divine delight.

Behold, instead of pain a torrent of sweetness hath been given thee, O martyr Romanus, who bearest a crown and wearest a robe dyed red in thy blood. Like a fragrant and never-fading rose thou wast slain as a child for Christ's sake.

Theotokion: O Virgin, thou hast delivered mortals from the primal curse of our ancestors, and hast opened the life of Eden unto us through thy birthgiving, which transcendeth nature. Wherefore, in gladness we magnify thee, O Theotokos.

Exapostilarion: Spec. Mel.: "By the Spirit in the sanctuary ...":

In thy ways thou didst tread the hard and divine path and didst ascend to the expanse of the kingdom of heaven, O Plato, glory of martyrs, shining with the light of the incorruptible Trinity. Wherefore, partaking of endless glory, be thou mindful of those who honor thee.

Theotokion: O Virgin Theotokos, I set forth thy protection as a truly invincible help and wall of defense and thee as a mediator before God, that I may be delivered from everlasting torment, O Mistress, and through thee find a share in the kingdom, in life incorruptible.

THE 19th DAY OF THE MONTH OF NOVEMBER
COMMEMORATION OF THE HOLY PROPHET OBADIAH
COMMEMORATION OF THE HOLY MARTYR BARLAAM OF CAESAREA IN
CAPPADOCIA
AT VESPERS

At "Lord, I have cried ...," six stichera; three for the prophet, in Tone I:

Spec. Mel.: "O all-praised martyrs ...":

As a splendid receptacle of the Spirit * and one illumined by Him, * O Obadiah of vision most divine, * thou wast enriched by the image of prophecy, * the foreknowledge of things to come, * and the knowledge of the truth. * Pray thou now, that He grant our souls * peace and great mercy.

Of the primary traits * and essential proofs * wherewith God is depicted * do the glorious and honorable prophets * partake as a gift secondarily * through communion and grace * when the Lord illumineth His favored ones with His effulgence.

Full of never-waning light, * beholding glory which transcendeth understanding and reason, * and standing before the Master of all, * thou wast a glorious prophet * and a divine herald of God. * Him do thou entreat, * that He grant our souls * peace and great mercy.

And three for the martyr, in Tone IV:

Spec. Mel.: "As one valiant among the martyrs ...":

Firmer than a pillar, * stronger than brass, * and mightier than iron wast thou; * for, when heated by fire, each of them doth disintegrate * and is straightway destroyed, * overcome by the force thereof; * but thine unwavering right hand, * outstretched over the burning coals, O most wise one, * didst triumph most gloriously.

As though thou wast a priest * standing before God * and coming before Him, * not with another's blood, * but with thine own most of all, O blessed one, * thou didst offer an incense of sweet savor * with thy martyr's hand, * not to demonic illusions, * but to Christ, the Savior and Master, * Who reigneth forever.

A priest who offereth * and a lamb which is offered: * both do we joyously call thee, * O most lauded one; * for as both wast thou immolated * in the fire of torment * as an unblemished sacrifice to God. * Him do thou entreat, * that He save them that ever honor thy most glorious memory.

Glory ..., Now and ever ..., Theotokion:

With the showers of the all-holy Spirit * bedew thou my thought, O all-pure one, * who gavest birth unto Christ, the gentle Rain from heaven, * Who, by His compassions, doth wash away * the incalculably boundless iniquities of men; * dry up the wellspring of my passions, * and ever vouchsafe unto me a torrent * of the sweetness of life * by thy supplications.

Or this Stavrotheotokion: As she beheld Thee, * the Lamb and Shepherd, upon the Tree, * the ewe-lamb who gaveth birth to Thee lamented and maternally exclaimed to Thee: * O my Son most desired, * how is it that Thou art suspended upon the Tree of the Cross, O Longsuffering One? * How is it, O Word, that Thy hands and feet * have been nailed by the iniquitous? * How hast thou shed Thy blood, O Master?

Troparion of the martyr, in Tone IV:

Thy martyr Barlaam, O Lord, in his sufferings received an imperishable crown from Thee, our God; for, possessed of Thy might, he cast down the tormentors and set at naught the feeble audacity of the demons. By his prayers do Thou save our souls.

AT MATINS

One canon from the Oktoechos, and two for the saints.

ODE I

Canon of the prophet, the acrostic whereof is: "I hymn the glory of the clairvoyant Obadiah," the composition of Theophanes, in Tone V:

Irmos: To God the Savior, Who led His people in the sea with dryshod feet and drowned Pharaoh and all his army, let us chant alone, for He is glorious.

Standing now as a prophet before God the Savior, entreat Him with boldness, that He enlighten with rays of light them that with faith call thee blessed, O divinely inspired one.

He who manifestly foreknoweth all things, beholding the untroubled and radiant purity of thy heart, O blessed one, appointed thee a God-pleasing prophet.

Truly beholding visions revealed to thee by God, thou didst proclaim the impiety and cruel perniciousness of thy brethren and their just destruction, O blessed one.

Theotokion: Saved by thy seedless birthgiving, O pure Theotokos, we beseech thee: from the temptations of the world do thou deliver us, who together give utterance unto a hymn of victory.

Canon of the martyr, the acrostic whereof is: "I hymn thy pangs of endurance, O Barlaam," the composition of Theophanes, in Tone IV:

Irmos: I shall sing to Thee, O Lord my God, for Thou didst lead Thy people forth from the bondage of Egypt and didst overwhelm the chariots of Pharaoh and his might.

Rendered luminous by the splendors of thy contest, O Barlaam, by thy supplications do thou preserve us, who with faith honor thy memory.

With hymnody let the wondrous Barlaam be honored, who, with fame, quenched the fire of impiety with his divinely inspired fire of reverence for God.

Having contended for piety, O crown-bearer Barlaam, thou hast now been honored by the right hand of the Almighty with a crown of glory, as is meet.

The Master gaveth thee strength against divers wounds, O most blessed martyr; wherefore, thou didst vanquish the savagery of the godless.

Theotokion: The ladder of heaven, which Jacob, thine ancestor, foresaw of old, hast thou been shown to be, whereby the Word hath come down to us, O Virgin.

ODE III

Canon of the Prophet

Irmos: By the power of Thy Cross, O Christ, establish Thou my mind, that I may hymn and glorify Thy saving ascension.

Thou wast the water of mystic rivers issuing forth from the abyss of the gifts of the Spirit, O herald of God.

Thou wast put forth by the will and providence of God to proclaim things to come, O right glorious one.

Illumined by divine and heavenly light, O most blessed one, thou didst proclaim the future salvation of the Gentiles.

Theotokion: The Word made His abode within thee, O Virgin Mother, and by thy mediation He saveth them that know thee to be the Theotokos, O most immaculate one.

Canon of the Martyr

Irmos: The bow of the mighty is become weak, and the strengthless have girded themselves with power; wherefore, my heart is established in the Lord.

The whole bond of thy body and the cohesion of thy members were broken; yet the strength of thy soul was preserved intact.

Mightily showing forth the endurance of youth, O most blessed one, thou didst right mightily endure the assault of them that lacerated thy sides.

Who can laud with praises the mighty, powerful and tranquil understanding of thy thought, as is meet, O most blessed one?

Theotokion: In the hypostatic Life which appeared unto men through thy womb, O all-pure Bride of God, hath the corruption of death been brought to an end.

Sedalion of the prophet, in Tone I: Spec. Mel.: "Thy tomb, O Savior ...":

The great Obadiah, having acquired a mind luminous with divine splendor, giveth utterance through the Holy Spirit, proclaiming things to come. Honoring him today with pious mind, we celebrate his sacred memory which enlightened men's hearts.

Glory ..., Sedalion of the martyr, in Tone IV:

Spec. Mel.: "Having been lifted up ...":

Let the glorious Barlaam, who quenched the flame of impiety and set the hearts of the faithful afire with the dew of the knowledge of God, now be faithfully honored with divine hymns; for he put to shame the deception of idolatry and, having taken the crown of victory, asketh remission of sins for all.

Now and ever ..., Theotokion:

He Who sitteth on the throne of the cherubim and abideth in the bosom of the Father, sitteth in thy womb as upon a holy throne, O Mistress; for, truly incarnate, God hath reigned over all the nations. Him let us now hymn with understanding Entreat Him, O Theotokos, that thy servants be saved.

Or this Stavrotheotokion: **B**eholding Thee hanging upon the Cross, O Christ, Who wast begotten of the unoriginate Father, she that gaveth birth to Thee in the flesh in latter times cried aloud: Woe is me, O most beloved Jesus! How is it that Thou, O my Son, Who art glorified by the angels as God, art crucified now by iniquitous men? I hymn Thee, O Longsuffering One!

ODE IV

Canon of the Prophet

Irmos: I heard report of the power of the Cross, that paradise hath been opened thereby, and I cried aloud: **Glory to Thy power, O Lord!**

Having cleansed thy soul of the passions beforehand, receiving the grace of prophecy through the Holy Spirit, thou didst cry out: Glory to Thy power, O Lord!

The prophet Obadiah, illumined by the brilliance of the lightning of the Bestower of light, hath enlightened us to cry to Thee: Glory to Thy power, O Lord!

Thou wast shown to be the escort of the Church, the Bride of Christ, O most blessed one, proclaiming that the Savior would come forth from Zion, to Whom we cry: Glory to Thy power, O Lord!

Theotokion: **I**n divine manner thou gavest birth, O pure one, unto the equally unoriginate and everlasting Word of the Father, to Whom we cry: Glory to Thy power, O Lord!

Canon of the Martyr

Irmos: The prophet, proclaiming the coming of Thy manifestation on earth, O Christ God, cried out with gladness: **Glory to Thy power, O Lord!**

Spurning the foolish speech of the rhetors and accepting the true teaching of the apostles, O glorious one, thou wast a true witness.

Thou didst withstand the fire and torments even unto death for Christ, O patient-hearted one, chanting aloud: Glory to Thy power, O Lord!

Constrained by the most powerful fervor, O most blessed one, thou didst trample deception underfoot with godly wisdom, chanting: Glory to Thy power, O Lord!

Theotokion: The Incorporeal One, incarnate of the Virgin, cometh to men on earth; wherefore, with faith we cry out: Glory to Thy power, O Lord!

ODE V

Canon to the Prophet

Irmos: Rising at dawn, we cry to Thee: Save us, O Lord! for Thou art our God, and we know none other than Thee.

Rising early unto the Lord, O most lauded one, from heaven thou didst receive the gift of the all-holy Spirit.

Having acquired the godly life of Him Who helped thee, thou wast counted worthy to behold Him Who is understood to be invisible.

Light shone upon thee, in that thou art a prophet, O most blessed one, and gladness was given thee as a bride.

Theotokion: The All-divine One, Who created all things by His will, was formed of thee after our kind, O all-pure one.

Canon of the Martyr

Irmos: Glory to Thee! Glory to Thee, O Jesus, Son of God, Who hast shone forth the light, hast illumined the morning, and made manifest the day!

Christ hath shown us a witness to His own sufferings, who crieth out: Glory to Thee! Glory to Thee, O Jesus, Son of God!

For thy great endurance is a reward given, and a wreath of victory woven for thee who criest: Glory to Thee! Glory to Thee, O Jesus, Son of God!

With the darts of thy words thou didst penetrate the hearts of the foe, crying: Glory to Thee! Glory to Thee, O Jesus, Son of God!

Theotokion: Understanding thee to be a holy mountain and the tabernacle of the Most High, O Virgin, we cry: Glory to thee, O Theotokos, our hope!

ODE VI

Canon of the Prophet

Irmos: The abyss engulfed me, and the whale became a tomb for me; yet I cried unto Thee, Who lovest mankind, and Thy right hand saved me, O Lord.

By the power of the divine Spirit thou didst behold things to come, receiving images of divine revelations as in a mirror through the splendor of thy soul.

By thy supplications entreat the Lord, O most blessed prophet, asking that He grant forgiveness of transgressions unto them that with faith keep thy memory.

Take pity on Thy servants and grant them forgiveness of transgressions, O Thou Who lovest mankind, Who hast Thy prophet entreating Thee, who proclaimed Thee beforehand to the world.

Theotokion: He that beareth up all things by His word and divine power is borne in thine embrace, O thou who knewest not wedlock. Him do thou now beseech, that our souls be saved.

Canon of the Martyr

Irmos: Prefiguring Thy three-day burial, within the whale the prophet Jonah cried out, praying: Deliver me from corruption, O Jesus, Thou King of hosts!

Let the faces of the demons be smitten with the martyr's burned right hand; let the hearts of the faithful leap up, and let the choirs of the incorporeal ones be radiantly glad!

The conquests and victories of thy good struggles and the athletic contests of them that watched are adorned, O chosen and radiant triumph of the firstborn.

Arise now, ye good artists! Adorn ye the image of the martyr with your goodly skills, manifestly depicting therein the Judge of the contest.

Theotokion: Delivered by thy birthgiving from the ancient curse and the bitter condemnation of death, our first mother rejoiceth in thee, O most lauded Mother of God.

Kontakion of the martyr, in Tone IV:

Spec. Mel.: . "Thou hast appeared ...":

Thou wast shown to be most amazing in the fortitude whereby thou didst endure immolation, and didst offer thyself in sacrifice unto Christ as incense of sweet savor. Having received a crown of honor, O Barlaam, do thou ever pray for us, O athlete.

ODE VII

Canon of the Prophet

Irmos: Blessed is the God of our fathers, Who saved the children who chanted unto Him in the fiery furnace!

Truly supernatural is the glory of Thy prophets, O blessed God of our fathers!

Having been counted worthy to dwell with God, thou dost chant: Blessed is the God of our fathers!

Thou revealest Thy divine grace in Thy prophets, O blessed God of our fathers.

Theotokion: **D**elivered by thy birthgiving, O all-pure Virgin, we chant: Blessed is the God of our fathers!

Canon of the Martyr

Irmos: **O God of our fathers, put us not to shame, but grant that we may cry out to Thee with boldness: Blessed art Thou, O God of our fathers!**

As an invincible martyr hast thou been counted worthy to cry aloud to Christ with the choirs of the martyrs: Blessed is the God of our fathers!

With radiant lamps thou didst enter into the divine bridal chamber, O great martyr, crying out to Christ: Blessed is the God of our fathers!

Having acquired a right hand stronger than fire, as an intercessor at the right hand of thy Master thou criest out: Blessed is the God of our fathers!

Theotokion: **D**elivered by thine all-pure birthgiving, we, the faithful, hymn thee, crying out unceasingly: Blessed is the Fruit of thy womb, O all-pure one!

ODE VIII

Canon of the Prophet

Irmos: **The Son and God, Who was begotten of the Father before the ages, and in latter times becometh incarnate of the Virgin Mother, hymn, ye priests, and exalt supremely for all ages!**

Enlightened by God, the prophets proclaim beforehand knowledge of things to come, crying aloud with divine wisdom: Ye priests, hymn; ye people, exalt God supremely for all ages!

Illumined with divine beams of light, thou didst enlighten them that were in darkness like a ray in the deep, O herald of God, crying: Ye priests, hymn; ye people exalt God supremely for all ages!

Theotokion: **T**hou hast revealed Thyself as of one nature with us, O Thou Who art consubstantial with Thy Father in the divine Essence, having become incarnate of the Mother, who kneweth not man. Wherefore, we hymn Thee, O Christ, and bless Thee for all ages.

Canon of the Martyr

Irmos: **All ye works of God and all creation, bless the Lord! Ye venerable and lowly of heart, hymn and exalt Him supremely for all ages!**

Thou didst destroy all the armor of the enemy, O right glorious Barlaam, and didst utterly consume the deception of idolatry, crying out: Thee do we exalt supremely, O Christ, forever!

Adorned with magnificence, thou didst stand before Christ, O ever-memorable athlete, arrayed in fine linen empurpled with thy martyr's blood and hymning the Master forever.

Enkindled with the fire of piety, thou didst utterly consume all the illusions of the demons as they were thorns, crying out: Thee do we exalt supremely, O Christ, forever!

Theotokion: **T**hey that with faith call thee blessed, O most immaculate one, are blessed by the Lord; for thou gavest birth unto the Master Who blesseth creation, Whom we exalt supremely, O pure one, for all ages.

ODE IX

Canon of the Prophet

Irmos: **W**ith oneness of mind, we, the faithful, magnify thee, the Mother of God, who, in manner past understanding and recounting, ineffably gavest birth in time to the Timeless One.

Adorned with divine discourse and activity, and having taken wing in the Spirit, O wondrous prophet, thou wast vouchsafed to behold things to come.

O glorious one, who dwellest where the choirs of the prophets and the splendors of the saints are, entreat the Lord to save them that praise thee with faith.

Cleaving wholly unto God with fervor, thou didst converse in pure manner through divine revelations, wherein thou dost now delight, O most blessed one.

Theotokion: **W**e hymn thee, the candle-stand of the Light and the tablet of grace, O pure one, and we magnify thee, who received the incarnate Word ..

Canon of the Martyr

Irmos: **C**hrist, Who united the two disparate natures, the Chief Cornerstone uncut by human hands, was cut from thee, the unquarried mountain, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos.

The law of praise is overturned by the magnificence of thy struggles. Christ, the one Master, knoweth to glorify thee with divine radiance. Him do thou earnestly entreat in behalf of them that hymn thee.

Having brought thy whole self to the Lord as a living sacrifice, thou wast shown to be a fellow heir and sharer in His kingdom; and, rejoicing, thou now reignest with Him, O ever-memorable one.

The godly martyr, having arrayed himself against sword, fire and torments, shedding his blood for love of Thee, even unto death, O Savior Who lovest mankind, doth delight, receiving immortality from Thee.

Theotokion: **R**ejoicing, I set thee forth as the helper of the world, the Virgin Mother of God, the intercessor and salvation of all my life; for, having given birth unto God, thou art able to save them that hymn thee.

Exapostilarion: Spec. Mel.: "When the disciples beheld ..."-

Dance thou and join chorus, O prophet Obadiah, beholding the fulfillment of thy words. And, standing before the Trinity, remember them that do honor and keep thy radiant memory, O most blessed one.

Theotokion: Seeing God the Word crucified, Who ineffably issued forth from thine all-pure womb, O Virgin Mother, thou didst cry out: Glory to Thine ineffable dispensation, O my Savior, whereby Thou savest Thy world!

THE 20th DAY OF THE MONTH OF NOVEMBER
FOREFEAST OF THE ENTRANCE OF THE ALL-HOLY THEOTOKOS
COMMEMORATION OF OUR VENERABLE FATHER GREGORY THE DECAPOLITE
& OF OUR FATHER AMONG THE SAINTS PROCLUS, ARCHBISHOP OF
CONSTANTINOPLE
AT VESPERS

On "Lord, I have cried ...", 6 stichera: 3 of the
forefeast, in Tone I: Spec. Mel.: "Joy of the ranks of heaven ..."-

The lamp-bearing virgins * who with splendor accompany the Ever-virgin * truly prophesy the future in spirit; * for, in that she is the temple of God, * the Theotokos is led as a child into the temple * with virginal glory.

The Theotokos, the right glorious fruit of the holy promise, * is truly revealed to the world; * she who surpasseth all things * is piously escorted into the temple of God * and fulfilleth the vow of her parents, * preserved by the divine Spirit.

O Virgin, having been faithfully nurtured with heavenly bread * in the temple of the Lord, * thou gavest birth unto the Word, the Bread of life for the world. * To Him wast thou mystically betrothed beforehand by the Spirit, * in that thou art the chosen and most immaculate temple, * betrothed to God the Father.

And 3 stichera of the venerable one, in the same tone & melody:

Dwelling with gladness in the mansions of heaven, O father, * and standing boldly with the angels * before the throne of the Lord, * pray thou that He grant * release from sins and the passions * unto those who on earth celebrate thy memory.

Having hewn down the tares of the passions * with the scythe of prayer, O father Gregory, * and worked the ground of thy soul with the plough of abstinence, * thou didst scatter the seeds of piety upon it, * thereby producing for us * the fruits of healing.

We call thee a receptacle of the virtues, O venerable one, * a friend of silence, a keeper of vigils, * a model of chastity, * an abode of prayer which cannot be taken away, * a treasury of miracles, * who prayest for those who honor thee, O Gregory.

Glory ..., Now & ever ..., of the forefeast, in Tone IV:

Today the Theotokos, the temple which contained God, is brought into the temple of the Lord, and Zachariah receiveth her; today the Holy of holies rejoiceth, and the choir of the angels doth mystically keep festival. And we, celebrating with them today, cry out with Gabriel: Rejoice, O thou who art full of grace! The Lord is with thee, Who hath great mercy!

But if it be Friday evening: Glory ..., of the forefeast; Now & ever ..., Dogmaticon in
the tone of the week.

At the Aposticha, these stichera of Saint Proclus, in Tone IV:

Spec. Mel.: "Thou hast given a sign ...":

With the splendor of thy dogmas and the beauty of thy life * thou didst adorn the hierarchy with piety, * O ever-memorable Proclus, * and didst truly show thyself to be a pillar of the Church, * illumining all with thy words. * Wherefore, we call thee blessed, * and in psalms and hymns * celebrate thy most honored memory.

Stichos: Precious in the sight of the Lord is the death of His saints.

With splendor thou didst teach and with divine wisdom thou didst proclaim * the Theotokos, the all-pure Maiden, * who gavest birth to the Creator and Master, * the Son and Word of the Father, * Who was begotten before time began, * and in latter days became man for us of His own will, * and Who is immutable of nature; * and thou didst put to shame Nestorius, * the impious and most foolish.

Stichos: Thy priests shall be clothed with righteousness, and thy righteous shall rejoice.

O ever-memorable one, * thou didst draw forth the golden waters * of the wise preacher of God * whose successor thou wast, * and wast shown to be a seat of piety as well, * making steadfast the flock of Christ with thy teaching of the truth; * and his most precious and all-honored relics * thou gavest to the Church * like imperial ornaments.

Glory ..., Now & ever ..., of the forefeast, in Tone IV:

Come, all ye faithful, let us praise her who alone is immaculate, who was proclaimed by the prophets and is led into the temple: her who before time began was called to be a mother, and in latter times was shown to be the Theotokos. Through her supplications, O Lord, grant Thy peace and great mercy unto us.

Troparion of the saints, in Tone IV:

O God of our fathers, deal with us ever according to Thy meekness. Take not thy mercy away from us, but through their supplications direct our life in peace.

Glory ..., Now & ever ..., of the forefeast, in the same tone:

Anna now beforehand doth betroth joy unto all, bringing forth the only Ever-virgin as fruit which allayeth grief, and today she bringeth her, rejoicing, into the temple of the Lord, in fulfillment of her promise. For she is the pure Mother, the temple of God the Word.

AT MATINS

On "God is the Lord ...", the troparion of the forefeast, in Tone IV:

Anna now beforehand doth betroth joy unto all, bringing forth the only Ever-virgin as fruit which allayeth grief, and today she bringeth her, rejoicing, into the temple of the Lord, in fulfillment of her promise. For she is the pure Mother, the temple of God the Word. (Twice)

Glory , of the saints, in Tone IV:

O God of our fathers, deal with us ever according to Thy meekness. Take not thy mercy away from us, but through their supplications direct our life in peace.

Now & ever ..., of the forefeast.

After the first chanting of the Psalter, this Sedalion, in Tone IV:

Spec. Mel.: "Joseph marveled ...":

Before thy conception thou wast dedicated to God, O pure one, and, having been born on earth, thou hast now been brought to Him, fulfilling thy parents' vow; and given over with radiant lamps in the temple of God, as a divine temple pure from thine infancy, thou wast shown to be the receptacle of the unapproachable and divine Light. Truly great is thine arrival, O only Bride of God and Ever-virgin!

Glory ..., Now & ever ..., the foregoing is repeated.

After the second chanting of the Psalter, this Sedalion, in the same tone & melody:

The temple of God, the greatly honored chamber, with gladness cometh forth with radiant lamps to the temple of God to take up her abode therein. Zachariah rejoiceth in her, clearly perceiving the revelation of the sacred prophets fulfilled; and he is glad and hymneth the forefeast with song: Joy precedeth thine entry, O Maiden, Virgin and Mother!

Glory ..., Now & ever ..., the foregoing is repeated.

Canon of the forefeast, with 6 troparia, including the Irmos; and those of the saints, with 4 troparia each.

ODE I

Canon of the forefeast, the acrostic whereof is the Greek alphabet, through Ode VII (Ode VIII with its own Stichoi. Ode IX is the composition of Joseph), in Tone IV:

Irmos: I will open my mouth, and with the Spirit will it be filled; and I shall utter discourse unto the Queen and Mother, and shall be seen keeping radiant festival; and, rejoicing, I shall hymn her wonders.

The most holy and immaculate one cometh forth to make her abode within the Holy of holies, that she may become the sanctified temple of our All-holy God; and virgin maidens precede her.

The pre-eternal counsel of our pre-eternal God arriveth at fulfillment when thou, O most immaculate Mistress, dost come forth to dwell in the Holy of holies, as the abode of the Word.

Thy godly parents lead thee, who art to become the Mother of God, into the Holy of holies, to make thy habitation, thereby fulfilling the promise they made when they offered up entreaty, O all-pure one.

O Mistress, strengthen thou the weakness of my heart and make it steadfast, for it hath been shaken by the passions, that with faith and love I may call thee blessed, who art the ever-blessed and most immaculate one.

Canon of the Venerable Gregory, the composition of Joseph, in Tone VIII:

Irmos: Once, the staff of Moses, working a wonder, striking the sea in the form of the Cross and dividing it, drowned the mounted tyrant Pharaoh and saved Israel who fled on foot, chanting a hymn unto God.

By thy supplications, O blessed Gregory, enliven my lowly soul, which hath been slain by the passions; for thou hast now received life which ageeth not, having mortified thy members on earth with the struggles of asceticism, O venerable one.

Abstaining from the pleasures of the body with purity of mind, O father, from childhood thou wast an instrument of the Spirit, splendidly receiving His powers and being recognized as godly of visage.

With divine desire thou didst cause the desires of the flesh to wither a way, O blessed one, and thou didst espouse to thyself purity as a bride, from whom thou didst beget all the virtues as children for thyself, and who made thee a child of God, O ever memorable one.

Theotokion: O all-pure and blessed one, thou heavenly ladder stretching from earth to the heavens, whereby God the Word hath come down to mortal men- O ineffable wonder and incomprehensible vision!-save those who have recourse unto thee.

Canon of the Holy Hierarch Proclus, the composition of Theophanes, in Tone I:

Irmos: Thy victorious right hand hath in godly manner been glorified in strength; for as almighty, O Immortal One, it smote the enemy, opening for the Israelites a new path in the deep.

The peer of the noetic archangels in activity and true discourse, O God-receiver, thou standest with them before the throne of the worshipful Trinity, O Proclus, Whom do thou beseech, that we be saved.

Manifestly following in the footsteps of Chrysostom, O most blessed and ever-memorable one, thou didst receive his divine priestly vestments as a paternal inheritance, O right glorious father.

In that Isaiah of old cried out in the Spirit that God would come to earth, Nestorius, who blasphemously slandered the incarnation, was deposed in council by thee, O thrice blessed one.

Theotokion: With divinely inspired discourses thou didst explain the awesome incarnation of the Word of God from the Virgin, proclaiming her to be the Theotokos, following the most wise dogmas of the apostles.

ODE III

Canon of the Forefeast

Irmos: O Theotokos, thou living and abundant fountain, in thy divine glory do thou spiritually establish those who hymn thee and form themselves into a choir, and vouchsafe unto them crowns of glory.

The virgin maidens who undertake to bear candles with splendor prefigure what is to come; for from her will the enlightenment of knowledge come, which looseth the darkness of deception.

Anna of old, filled with divinely wise zeal, fulfilleth her vow and escorteth to the sanctuary thee, her most sacred offspring, who art to give birth unto God, O most immaculate one.

The sun spread forth its rays, beholding the radiant cloud stretched forth at the behest of God within the Holy of holies, from whence remission will rain forth upon the stony passions.

Having made His abode within thee in His lovingkindness, O most immaculate and pure one, God deifieth me who was seduced aforesaid by the deception of the serpent and corruption; and He giveth me again the food of incorruption.

Canon of the Venerable One

Irmos: O Lord, Fashioner of the vault of heaven and Creator of the Church, establish me in Thy love, O summit of desire, confirmation of the faithful, Who alone lovest mankind.

Having ascended the mountain of the virtues, O venerable father, thou didst enter into the darkness of vision and, comprehending, thou didst contain, as far as thou wast able, Him Who is unapproachable in essence, O father, being filled with enlightenment.

With heavenly light He Who was born in a cave for the deliverance of mortal men illumined thee like Paul, O most blessed one, who of old wast dwelling in a cave, showing thee to be luminous, O father Gregory.

The heavenly portal, the most pure Mother of Christ, furnished thee with wings, O father, who wast beset by the assaults of the demons, and through the grace of the Spirit she made thee able to soar above them with strength.

Theotokion: Rejoice, O thou who alone gavest birth to the Lord of all! Rejoice, thou who hast mediated life for men! Rejoice, thou mountain overshadowed and unquarried, confirmation of the faithful! Rejoice, O most immaculate one!

Canon of the Holy Hierarch

Irmos: O Thou Who alone knowest the weakness of human nature and in Thy mercy formed Thyself therein, Thou dost gird me about with power from on high, that I may cry to Thee, O Holy One: O the animate temple of Thine ineffable glory, O Thou Who lovest mankind!

Receiving light from Light in godly manner, O most blessed one, thou becamest a light for the Church. Wherefore, the divine Light shone upon thee noetically, as is written, and, illumined thereby, thou dost enlighten those who hymn thy memory.

Sounding forth the thunder of thy dogmas, thou hast cast down all the audacities and armies of heresy like the walls of Jericho, and thou hast won the trophy of victory, manifestly proclaiming the incarnation of God from the Virgin.

Setting thy mouth to the well-spring of wisdom, O Proclus who art pleasing to God, thou didst draw forth the divine waters of spiritual wisdom, drowning the turbid rivers, the ungodly opinions of Nestorius, O most blessed one.

Theotokion: The only-begotten Son who is ineffably understood to be with the Father on high, was the only-begotten born of thee below in manner past cause and understanding, O all-pure one; and He deifieth man, O all-pure Mistress Theotokos. Wherefore, we call thee blessed.

Kontakion of the Venerable Gregory, in Tone III:

The Church knoweth thee to be a sun radiant with the beauties of the virtues, illumining all with rays of healings, O favorite of Christ. Wherefore, we celebrate thine honored memory and honor thy struggles, O most blessed and all-wise father Gregory.

Kontakion of Saint Proclus, in Tone IV: Spec. Mel.: "Thou hast appeared ...":

Today the most honored of all cities doth truly celebrate as is meet on the feast of thine honored repose, O wise Proclus, father of fathers.

Sedalion of Saint Gregory, in Tone IV:

Spec. Mel.: "Go thou quickly before ...":

Illumined with divine splendor, thou hast driven away the darkness of the soul-destroying passions, O all-wise Gregory; and caught up to the most pure heights of dispassion, thou hast all-gloriously shone forth rays of healings, having made thine abode in the never-waning light of the kingdom of Christ.

Glory ..., Sedalion of Saint Proclus, in Tone III:

Spec. Mel.: "Of the divine Faith ...":

Being a divine and sacred preacher, O most lauded teacher of the mysteries, enriching the Church with divine doctrine, thou didst proclaim the all-pure Virgin to be the Theotokos and didst put Nestorius to shame. Wherefore, we all faithfully honor thy memory, asking that we may receive great mercy.

Now & ever ..., Sedalion of the Forefeast, in Tone I:

Spec. Mel.: "When the stone had been sealed ...":

Give praise, ye virgins! Keep the forefeast, ye mothers! Ye people, give glory! Ye priests, bless the all-pure Mother of God! For having been born before, a babe in the flesh, she hath been brought to the temple as the most holy temple of God. Wherefore, celebrating this spiritual feast, we hymn her as the intercessor for the human race.

ODE IV

Canon of the Forefeast

Irmos: The Prophet Habbakuk, perceiving the unfathomable counsel of God- the incarnation of Thee, the Most High, through the Virgin cried out: Glory to Thy power, O Lord!

Sacred tongues proclaimed thee beforehand to be the dwelling of Him Who is infinite in nature, O pure one. Wherefore, choirs of virgins accompany thee to the Holy of holies, bearing lamps.

Joachim and Anna won glory, walking and bearing thee with gladness into the holy temple, O all-holy temple of God, pure and most immaculate Mistress.

The sentence pronounced upon our ancestors is annulled; for, lo! a branch hath sprung forth which shall bear for us the incorrupt cluster Who shall bring the wine of gladness unto the ends of the earth.

The Word, the Creator, finding thee alone to be most immaculate, made His abode within thy womb, accomplishing our salvation through grace, O all-pure one, in His ineffable wisdom.

Canon of the Venerable One

Irmos: Thou art my strength, O Lord, Thou art my power! Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the Prophet Habbakuk I cry to Thee: Glory to Thy power, O Thou Who lovest mankind!

He Who in His goodness for our sake became a stranger by a strange descent, O Gregory, seeing thee a stranger for His sake, received thee who wast far from thy homeland and made thee a divine heir of His kingdom, adorned with the virtues.

For Christ Who for our sake became a babe and a child, O venerable one, thou didst give thyself over to a school of children, being as innocent as a babe, O divinely wise and venerable father; and with divine humility thou didst humble the malice of the enemy, O blessed Gregory.

Watered with the showers of thy tears as with divine dew, O father Gregory, thou didst cause every virtue to grow and didst bring all fruitfulness to blossom like a fruitful tree of perfect fasting planted by springs of water.

Theotokion: O blessed and most immaculate Mother of God, heal thou the wounds of my soul, still the pleasures of the flesh, illumine my darkened heart, bring peace to my mind and deliver me from all the harm and assaults of the enemy.

Canon of the Holy Hierarch

Irmos: Habbakuk, gazing with prophetic eyes upon thee, the mountain overshadowed by the grace of God, proclaimed that the Holy One of Israel would come forth from thee for our salvation and restoration.

The resounding thunder of the words of thy proclamation and the teachings of thy doctrines gladden the Church of God with wisdom and dispel the audacity of heresy, O most glorious and sacred Proclus.

Having purified thine honored body by abstinence like gold by fire, O most sacred and wise one, thou didst show it to the Creator as beautiful. Wherefore, He hath bestowed the vesture of the priesthood upon thee forever.

Accustomed to divine knowledge as a sacred hierarch, thou hast generously given further enlightenment and divine radiance unto all, for the salvation of souls, O right glorious one.

Theotokion: Having in manner past understanding received the divine Ember in thy womb, O most immaculate one, thou wast truly not consumed; for the bush of old prefigured thy birthgiving, for our salvation and restoration.

ODE V

Canon of the Forefeast

Irmos: All things are in awe of thy divine glory; for thou, O Virgin who knewest not wedlock, didst contain within thy womb Him Who is God over all, and thou gavest birth to the timeless Son, giving peace to all who hymn thee.

Let the clouds drop down righteousness today, for in the temple of God, as in the sky, the divine cloud is spread out which letteth drop the Sweetness which taketh away all the bitterness of our souls.

Strange is thy conception, strange thy nativity, O all-pure Virgin, strange thy coming forth and thine entering of the holy place, and strange are thine all-glorious works, past recounting and understanding.

The most Holy Spirit sanctified thee wholly who abode within the temple and wast fed with heavenly food, O all-adorned Bride of the Father. Wherefore, thou becamest the Mother of the Word.

Setting all my hope on thee, O Maiden, I flee to thy compassions. Show forth my fallen soul to be untouched by the malice of the demons and unweakened by the floods of pleasures.

Canon of the Venerable One

Irmos: Wherefore hast Thou turned thy face from me, O Light never-waning, and why hath a strange darkness covered me, wretch that I am? But turn me, and direct my paths to the light of Thy commandments, I pray.

By thine actions thou didst show thyself to be a fertile vine of the Word, O venerable father, bearing the magnificent ripe grapes of the virtues which exude the spiritual wine of salvation which maketh glad the hearts of the faithful.

Glorious Rome, receiving thee, O father, with faith from the East as a never-waning lamp, was enlightened by thy precious gifts; for thou didst have Christ within thy soul like a light illumining those who looked upon thee, O father.

Walking the paths of life with godly vigilance as a favorite of God, as a husbandman of the commandments of Christ with the power of the Spirit, thou didst slay the serpent who lay in wait for thee to bruise thy heel.

Theotokion: O Ever-virgin Mother, intercessor for the world, pilot me and guide me to the right path, and direct my thoughts along the straight paths of righteousness, setting aright the steps of my soul.

Canon of the Holy Hierarch

Irmos: O Christ Who hast illumined the ends of the earth with the radiance of Thy coming and enlightened them with Thy Cross, with the light of Thy divine knowledge illumine the hearts of those who hymn Thee in Orthodox manner.

Radiant as a beacon, O most blessed one, thou wast shown to be a champion of the Church of God, and hast made plain the nativity of the Immutable One from the divine and most holy Virgin, O glorious one.

Placing the dogmas of the glorious incarnation of God from the Virgin in thy sling, like the godly David of old thou didst fell the audacious character of Nestorius like Goliath the Philistine.

Full of the teachings of Paul, and having beheld a vision of him, O most elect one, thou wast shown to be another Elisha, mystically anointed with the priesthood as with divine unction.

Theotokion: God took upon Himself neither confusion nor co-mingling in the womb of the Virgin, issuing forth in the flesh; but what He had been, that He remained: revealed immutably as God and man in His activities.

ODE VI

Canon of the Forefeast

Irmos: Celebrating this divine and most honored festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her.

Strengthened by the grace of God, the parents of the divine Virgin lovingly surrender her, like a pure dove, to be raised in the Holy of holies.

Lighting lamps, O pure one, the maidens, dancing, radiantly escort to the temple of God thee who art to receive the Light Who proceedeth from the Light.

A palace full of glory, the great proclamation of the prophets, the holy throne, is led into the Holy of holies, making herself ready for the King of all.

I hymn thy conception, O Maiden, I also hymn thine ineffable nativity; and I likewise hymn thy protection, whereby we who flee to thy serenity are delivered from all harm.

Canon of the Venerable One

Irmos: Cleanse me, O Savior, for many are mine iniquities, and lead me up from the abyss of evils, I pray, for to thee have I cried, and thou hast hearkened to me, O God of my salvation.

Deified by mystic visions and divine splendors, and by thy yearning for God, O most sacred one, as a divine prophet, as a favorite of God thou hast been vouchsafed the grace of God.

Thou didst perfect thy life in silence, O divinely inspired one, and wast shown to be above the tumults of life, higher than the passions, a strange wanderer of all the earth.

Like a clear mirror thou wast enriched with divine radiance; like a sacred vessel thou hast adorned the temple, O Gregory, and thou hast illumined the heavenly Church of the firstborn.

Theotokion: O Mary, pure palace of the King, having cleansed me by thy supplications, who have become the impure den of thieves, show me to be a holy temple for Him Who was born of thee.

Canon of the Holy Hierarch

Irmos: The uttermost abyss hath overtaken us, and there is no one to deliver us; we are reckoned as lambs for the slaughter. Save Thy people, O our God, for Thou art the might and correction of the weak.

With the noetic staff of thy teachings thou didst drive the proponents of heresy from the flock of Christ like marauding wild beasts, O blessed Proclus, and thou didst lead thy flock into the fold of Orthodoxy.

Like another ark, through thine exhortations, O Proclus, thou didst present the body of the most blessed Chrysostom to the Church of Christ, and didst gladden the choirs of the Orthodox by its arrival.

Ascending the great cathedra, O venerable one, with magnificent instructions thou didst adorn it in godly manner. Wherefore, assembling, we praise thee, O greatly wise and glorious hierarch Proclus.

Theotokion: Thou hast been shown to surpass the cherubim, O Virgin full of the grace of God; for He Who is borne upon their shoulders, O pure one, was borne also in thine arms. Wherefore, we all ever glorify thee, O Theotokos.

Kontakion of the Forefeast, in Tone IV: Spec. Mel.: "Thou hast appeared ...":

Today, on the right notable feast of the Theotokos hath the whole world been filled with gladness, crying: She is the tabernacle of heaven!

Ikos: The Creator, Fashioner and Master of all, Who bowed Himself down in His ineffable lovingkindness, seeing, in His unique love for mankind, that which He had fashioned with His own hands fallen, took pity and willed to raise it up a more divine building by His condescension, in that He is good by nature and merciful. Wherefore, He took Mary, the pure Virgin, as the mediatrix of the mystery, and through her desired to bear our nature. She is the tabernacle of heaven.

ODE VII

Canon of the Forefeast

Irmos: The divinely wise youths would not worship a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoiced, chanting: O all-hymned Lord and God of our fathers, blessed art Thou!

The holy temple received thee as a radiant sun, shining forth a radiance of salvation upon the ends of the earth, O pure Virgin, who shalt contain the Son of God.

Let us all clap our hands, beholding her who kneweth not wedlock bearing the images of deliverance; for by the hand of an angel is she fed who shall ineffably give birth for us to the Bread of life.

All the souls of the righteous beneath the earth proclaimed thee, O golden dove, and they declare thee to be her who beareth the calm which endeth the noetic deluge and who danceth with piety in the Holy of holies.

In that thou art beautiful, thou gavest birth to the Beauteous One Who restoreth our ugliness to its pristine beauty, O most immaculate Maiden. To Him do we chant: O Lord God of our fathers, blessed art Thou!

Canon of the Venerable Gregory

Irmos: Once, in Babylon, the fire stood in awe of the condescension of God; wherefore, the youths, dancing in the furnace with joyous step, as in a meadow, chanted: Blessed art Thou, O God of our fathers!

With outpourings of thy tears thou didst quench the fire, O Gregory, and didst pour forth the water of dispassion and the pure beverage of healings for those who chant: Blessed is the God of our fathers!

Borne up by the perfection of honorable love as in a chariot of fire, thou didst mount to the summit, whereon thou didst acquire thy life, O divinely wise one, crying: Blessed is the God of our fathers!

With thy standing in vigils thou didst still the threefold billows of the passions, and having fallen into the sleep of the righteous, thou hast passed over into never-waning light, crying: Blessed is the God of our fathers!

Theotokion: O pure virgin who gavest birth to Light, enliven me who am perishing and dying through sin; save me and rescue me from Gehenna, who chant: Blessed is the God of our fathers!

Canon of the Holy Hierarch

Irmos: O Theotokos, we, the faithful, look upon thee as a noetic furnace; for as He Who is supremely exalted saved the youths, the praised and all-glorious God of our fathers wholly restored the world in thy womb.

Having purified body, mind and soul by removing the passions, O wise hierarch Proclus, from thence thou didst declare the dogma of God Who was born and received body, soul and mind of the Virgin, without any change, that He might save us.

Having acquired boldness before Christ, O holy one, pray thou that those who praise thy glorious memory on earth with hymnody and hymn the praised and all-glorious God, may be delivered from all manner of dangers.

Having kindled a noetic fire in thy thoughts, thou didst utterly consume the vile heresy of the abominable Nestorius; wherefore, we beseech thee: having burned up the fuel of our pleasures by thy supplications to God, O glorious one, do thou cleanse us.

Theotokion: O pure one, like the throne of the cherubim thou bearest in thine embrace God Who is wrapped in the flesh, Who beareth up all things by the word of His power. To Him do we chant in gladness: O all-hymned and all-glorious God of our fathers, blessed art Thou!

ODE VIII

Canon of the Forefeast

Irmos: Hearken, O pure Virgin Maiden! Let Gabriel give voice to the counsel of the Most High, ancient and true: "Make thou ready to receive God; for through thee the Infinite One shalt dwell with men! Wherefore, rejoicing, I cry: Bless the Lord, all ye works of the Lord!"

"Hearken and understand, O wise elder," Anna saith to Zachariah through divine counsel; "Accept the pure Maiden whom we have conceived, with valiant soul; for her sake shall deliverance come to pass. Let us lead her into the holy temple, crying: Bless the Lord, all ye works of the Lord!"

"The Lord alone is blessed," cried the priest; "Those who made declaration unto us now manifestly show us the gates of life, the divinely inhabited palace, wherein the Messiah, the King of all, shall make His abode. To Him doth all the earth cry out: Bless the Lord, all ye works of the Lord!"

"Behold, O most wise elder," Anna said with reverence, "receive with splendor the most comely Maiden whom God hath given me, and prophesy that she alone shall bring to a material end what was foretold. With the other prophets thou dost cry out: Bless the Lord, all ye works of the Lord!"

"Now have I most clearly realized," the elder said with understanding, "a tree will grow in the midst of the temple, which will truly put forth a divine Fruit Who shall lead into paradise those driven out because they ate of the food of corruption, who shall cry out with joy: Bless the Lord, all ye works of the Lord!"

The elder manifestly spake words of ineffable teaching: "O pure Virgin Maiden, thy soul shall make its habitation in this divine temple; for, fed by an angel, thou shalt give birth to the Angel of great counsel, to Whom we chant: Bless the Lord, all ye works of the Lord!"

With joy we chant to thee with the cry of Gabriel, O pure Maiden: Rejoice, thou who alone art the cause of joy for all! Rejoice, cleaving of our souls, in that thou gavest birth to the deliverance of us who render praise in hymns to Him: Bless the Lord, all ye works of the Lord!

Canon of the Venerable One

Irmos: Madly did the Chaldean tyrant heat the furnace sevenfold for the pious ones, but seeing them saved by a higher Power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, chant; ye people, exalt Him supremely for all ages!

Patiently sending up thy supplications to God, thou didst receive that for which thou didst ask with faith, O most blessed one; for when thou didst sleep at night, an angel appeared to thee, who gave thee a fiery sword which cutteth down the passions of thy heart, cleanseth thee with immaterial fire and illumineth thee with ineffable glory.

Like the most radiant sun hast thou shone noetically with the brilliant light of the virtues, O Gregory, illumining all the earth with the effulgence of thy miracles and enlightening those who piously chant: Ye children, bless; ye priests, chant; ye people, exalt Christ supremely forever!

Hearing the hymnody of the angels while still in thy mortal body, from which the senses of thy soul were manifestly delighted, O Gregory, thou wast shown to be godly and radiant of visage, crying out to the Master: Ye children, bless; ye priests, chant; ye people, exalt Him supremely forever!

Theotokion: O most pure one who gavest birth to the Judge and Lord, Him do thou entreat as thy Son, at the hour of judgment, condemnation and fire, of darkness devoid of light and the gnashing of teeth, that He deliver those who piously chant with faith: Ye priests, chant; ye people, exalt Him supremely forever!

Canon of the Holy Hierarch

Irmos: The children of Israel shone more brightly than gold in the crucible in the beauty of their piety, saying: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely for all ages!

Having cleansed the carnal passions like gold through purity in the glowing crucible, O most glorious one, thou didst shine forth upon all, chanting: All ye works, hymn the Lord and exalt Him supremely forever!

Adorned by the sound of the instrument of thine honorable tongue, the Church of God: hymned the descent of the Savior to earth, manifestly singing for all to hear and crying: Thee do we exalt supremely, O Christ, for all ages!

Thou hast truly been shown to be a divine harp whose music soundeth for all who with faith accept the saving incarnation of God for us, O blessed father Proclus, who chantest with faith: Hymn the Lord, ye works, and exalt Him supremely forever!

Theotokion: God the Master, preserving the tokens of thy virginity intact, O Virgin, passed through thee in manner past understanding, that He might save those who cry: Hymn the Lord and exalt Him supremely forever!

ODE IX

Canon of the Forefeast

Irmos: Let every earthborn man leap up, enlightened by the Spirit, and let the nature of the incorporeal intelligences keep festival, honoring the sacred feast of the Mother of God; and let it cry out: Rejoice, O most blessed Theotokos, pure Ever-virgin!

Behold, the holy mountain of God entereth the Holy of holies escorted with radiant lamps. From her shall be quarried the Stone which shall destroy the temples and idols of the demons and shall make men themselves into temples and honorable habitations of God.

God hath sworn and shall now fulfill His vow, giving us the Ever-virgin from the tribe of Judah, whose womb shall put forth the Tree of Life which shall deliver those who fell through eating of the deadly fruit and were ruined by the deception of the serpent.

With radiant mouth Anna cried out in the temple of God: "To Thee, O Master, do I offer the Maiden Thou hast given me, from whom, in Thine ineffable lovingkindness, Thou shalt become a mortal man and shalt save the world which Thou hast created, magnifying her as Thy Mother!"

Lo! the day of salvation hath dawned for those in the night of evils! The portal of heaven, the holy habitation of God, opening the gates of the temple, entereth into the Holy of holies accompanied by lighted lamps, to be nurtured by the holy hosts.

Illumine the eyes of my soul, O pure one who gavest birth to the Light, lest the most profound darkness of sin may not overtake me and the deep of despair cover me; but do thou thyself save me and guide me to the haven of the will of God.

Canon of the Venerable One

Irmos: Every ear is in awe of the ineffable condescension of God, for the Most High willingly came down even to take flesh upon Him, becoming man through the Virgin's womb. Wherefore, O ye faithful, let us magnify the all-pure Theotokos.

With the sweat of thy fasting thou didst quench the burning ember of sin, O wise one, and thou didst manifestly receive grace from heaven in the guise of fire which burneth not, but rather bedeweth and showeth thee to be mighty in strength over the passions.

Thou didst blossom like a rose, like a fragrant lily, amid the vales of fasting, O father Gregory. Wherefore, thou pourest forth fragrant myrrh, and thy bones abundantly perfume our life; for thy cheeks have been shown to be full, like a cup, of sweet fragrance.

Today, the council of fasters and the venerable, the patriarchs and prophets, rejoice with us on thy memorial, O blessed one, and the apostles and martyrs celebrate with us. With them be thou mindful of those who honor thee with faith, O right wondrous one.

The shrine wherein thy precious and much suffering body lieth, poureth forth the grace of miracles upon us, O father Gregory, sanctifying the souls and bodies of us who have been enriched by thee and have thee as an intercessor and fervent helper.

Theotokion: **W**e, the faithful, with joy give utterance to the cry of Gabriel for thee: Rejoice, O garden of paradise who put forth the Tree of life! Rejoice, thou lifting of the curse, crown of martyrs, boast of the venerable and confirmation of pious folk!

Canon of the Holy Hierarch

Irmos: **T**he bush which burned without being consumed showed forth an image of thy pure birthgiving; and we now beseech thee to quench the furnace of temptations which rageth against us, that we may magnify thee unceasingly, O Theotokos.

Passing images and shadows by and understanding Christ truly, having been reborn in the baptismal font, thou wast anointed a most sacred priest. Wherefore, thou didst proclaim as Theotokos her who gave Him birth.

Thou didst embrace the sacred character and dogmas of Chrysostom, O blessed one, and with his sacred zeal for the Faith; and thou didst raise up the abyss of thy dogmas, which drieth up the torrents of heresies with grace.

By thy sacred entreaties bring an end to the turmoil which riseth up against us, and dispel the darkness of the passions and the affliction of all men, in that thou hast boldness before our Master and God.

Theotokion: **O** thy wonders which pass understanding! For thou alone gavest birth supernaturally to the Word of God, Who became flesh and wisely sustaineth, nurtureth and preserveth all things by His divine will.

Exapostilarion of Saint Gregory:

Spec. Mel.: "While the disciples watched ...":

Thou wast a holy temple, O hierarch, and through divine communion thou art now become a god and a citizen of paradise, wherein thou dost partake directly of the tree of knowledge and incorruptible glory, mindful of those who with love and faith praise thee, O wise Gregory, sacred father.

**Now & ever ..., of the Forefeast:
Spec. Mel.: "Hearken, ye women ...":**

A day of pre-festival doth the temple now observe for the all-pure entrance of Mary, the Theotokos, whom the angels hymn and men call blessed, and whom virgins accompany, bearing lamps and dancing, into the temple of the Lord.

At the Aposticha, in Tone I: Spec. Mel.: "Joy of the ranks of heaven ...":

Come, ye faithful, and, assembling, let us honor with hymns her who was most gloriously born of a barren mother: the divine Bride and Mother of the Creator; and let us go forth with virgins and lamps to meet her as she entereth the Holy of holies of the temple.

Stichos: The virgins that follow after her shall be brought unto the King, those near her shall be brought unto Thee.

Having gathered words of the Spirit from noetic meadows, like divers flowers, let us joyously weave wreaths of praise for the Virgin and offer her a gift on her forefeast, as is meet.

Stichos: They shall be brought with gladness! and rejoicing, they shall be brought into the temple of the King.

Let the gates of the temple of the Lord be made ready, and let them be opened; and, rejoicing, let them receive the dwelling-place of glory, her who alone transcendeth the heavens in manner past understanding; and let them hymn Christ the Savior.

Glory ..., Now & ever: the composition of George of Nicomedia, in the same tone:

Let heaven rejoice today from on high, and let the clouds rain down gladness for the exceeding glorious mighty works of our God; for, lo! the gate which faceth toward the East, having been born of the barren woman according to God's promise, and been dedicated to God as His dwelling-place, is today brought into the temple as an unblemished offering. Let David rejoice, striking his harp; for he said: Virgins shall follow after her, those near her shall be brought into the tabernacle of God, into His sanctuary, to be raised in the habitation of Him Who was incorruptibly begotten of the Father before time began, for the salvation of our souls.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III and 4 from Ode VI of the canon of the Forefeast.

The virgin maidens who undertake to bear candles with splendor prefigure what is to come; for from her will the enlightenment of knowledge come, which looseth the darkness of deception.

Anna of old, filled with divinely wise zeal, fulfilleth her vow and escorteth to the sanctuary thee, her most sacred offspring, who art to give birth unto God, O most immaculate one.

The sun spread forth its rays, beholding the radiant cloud stretched forth at the behest of God within the Holy of holies, from whence remission will rain forth upon the stony passions.

Having made His abode within thee in His lovingkindness, O most immaculate and pure one, God deifieth me who was seduced aforetime by the deception of the serpent and corruption; and He giveth me again the food of incorruption.

Strengthened by the grace of God, the parents of the divine Virgin lovingly surrender her, like a pure dove, to be raised in the Holy of holies.

Lighting lamps, O pure one, the maidens, dancing, radiantly escort to the temple of God thee who art to receive the Light Who proceedeth from the Light.

A palace full of glory, the great proclamation of the prophets, the holy throne, is led into the Holy of holies, making herself ready for the King of all.

I hymn thy conception, O Maiden, I also hymn thine ineffable nativity; and I likewise hymn thy protection, whereby we who flee to thy serenity are delivered from all harm.

Troparion of the forefeast, in Tone IV:

Anna now beforehand doth betroth joy unto all, bringing forth the only Ever-virgin as fruit which allayeth grief, and today she bringeth her, rejoicing, into the temple of the Lord, in fulfillment of her promise. For she is the pure Mother, the temple of God the Word.

Troparion of the saints, in Tone IV:

O God of our fathers, deal with us ever according to Thy meekness. Take not thy mercy away from us, but through their supplications direct our life in peace.

Kontakion of the Venerable Gregory, in Tone III:

The Church knoweth thee to be a sun radiant with the beauties of the virtues, illumining all with rays of healings, O favorite of Christ. Wherefore, we celebrate thine honored memory and honor thy struggles, O most blessed and all-wise father Gregory.

Kontakion of Saint Proclus, in Tone IV:

Today the most honored of all cities doth truly celebrate as is meet on the feast of thine honored repose, O wise Proclus, father of fathers.

Kontakion of the Forefeast, in Tone IV:

Today, on the right notable feast of the Theotokos hath the whole world been filled with gladness, crying: She is the tabernacle of heaven!

Prokimenon, in Tone I: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

Stichos: Hear this, ye nations; give ear, all ye that inhabit the earth.

**EPISTLE OF THE DAY, AND THAT OF THE HOLY HIERARCH:
HEBREWS, § 318 [HEB. 7: 26 · 8: 2]**

Brethren, such an high priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore. Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

Alleluia, in Tone II: The mouth of the righteous shall meditate wisdom and his tongue shall speak of judgment.

Stichos: The law of his God is in his heart, and his steps shall not be tripped.

**GOSPEL OF THE DAY, AND THAT OF THE HOLY HIERARCH:
JOHN § 36 [IN. 10: 9-16]**

The Lord said to the Jews who came to Him: I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my

life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

Be it known: if the forefeast of the Entrance of the all-holy Theotokos falleth on a Sunday:

On Saturday, at Little Vespers, the stichera of the resurrection and the Theotokos as usual.

At Great Vespers, after the usual Kathisma, on "Lord, I have cried ...", 4 stichera of the resurrection, 3 of the forefeast, 3 of the venerable Gregory; Glory ..., of the forefeast; Now & ever ..., the Dogmaticon of the current tone. The usual stichera at the Litia. At the Aposticha, stichera of the resurrection; Glory ..., Now & ever ..., of the forefeast. At the blessing of the loaves, the troparion: "Virgin Theotokos, rejoice! ...". thrice.

But if vigil not be served, we chant the troparion of the resurrection. Glory ..., that of Saint Gregory, in Tone III:

Thou wast a model of abstinence, illumining all with the divine Spirit Thou hast completed the race of the Orthodox Faith, enlightened the world with thy teaching and denounced the thoughts of the heretical. O venerable father Gregory, entreat Christ God, that He grant us great mercy.

Now & ever ..., of the forefeast.

At "God is the Lord ...", the troparion of the resurrection, twice; Glory ..., that of Saint Gregory; Now & ever ..., of the forefeast. After the Kathismata, the Sedalia of the resurrection with their Theotokia. Then, Polyeleos and the Evlogitaria, litany. the Hypacoi of the tone, song of ascents. Prokimenon. Gospel of the resurrection, and the rest up to the canon. Canon of the resurrection. with 4 troparia, including the Irmos; that of the Theotokos. with 2 troparia; that of the forefeast, with 4; and that of the venerable one. with 4. Katavasia: "I will open my mouth ..." After Ode m. the Kontakion of the forefeast, with its Ikos; and the Kontakion of Saint Gregory and his Sedalion; Glory ..., Now & ever ..., that of the forefeast. After Ode VI. the Kontakion of the resurrection with its Ikos. Before Ode IX we chant the Magnificat. Exapostilarion of the resurrection; Glory ..., of Saint Gregory; Now & ever ..., of the

forefeast. On the Praises, 4 stichera of the resurrection, and 4 of the forefeast (the three of the Aposticha with their Doxasticon) using the Stichos of the Aposticha; Glory , the evangelical sticheron; Now & ever ..., "All-blessed art thou " Great Doxology. After the Trisagion prayers, the Resurrectional troparion alone. Litanies, dismissal and First Hour.

In the First Hour. the troparion of the resurrection; Glory ..., that of the forefeast; Now & ever ..., the Theotokion of the Hour. After Our Father, the Kontakion of the forefeast. In the Third Hour, the troparion of the resurrection; Glory ..., of Saint Gregory; Now & ever ..., the Theotokion of the Hour. After Our Father, the Kontakion of the resurrection. And thus also for the other Hours: we alternate the Kontakion of the resurrection and the forefeast.

At liturgy: On the Beatitudes, 10 troparia: 6 for the resurrection from the current tone, and 4 for the forefeast, from Ode m. At the entrance, the troparia of: the resurrection and the forefeast; then that of the temple, if it be dedicated to a saint; then that of Saint Gregory. Kontakia: of the

resurrection and the temple; Glory ..., of Saint Gregory; Now & ever ..., of the forefeast. Prokimena, epistles, alleluias, Gospels and communion hymns, of the resurrection, then of Saint Gregory. using the service for a venerable one.

The service of the holy hierarch Proclus is then chanted whenever the ecclesiarch desireth. Troparion of the Hierarch, in Tone IV:

O thou who wast made steadfast in the fear of the Lord by a divine beginning. from thence by sacred ascents thou didst rise to become a disciple of Chrysostom and becomest worthy of his hierarchal throne in the beauty of thy purity, having formed thyself according to the canons of the apostles, living not for thyself, but for Christ and thy flock. Wherefore, thou didst abide in life incorruptible like an apostle, O hierarch Proclus. Entreat Christ God that our souls be saved.

THE 21ST DAY OF THE MONTH OF NOVEMBER
THE ENTRY OF OUR ALL-HOLY MISTRESS, THE THEOTOKOS & EVER-VIRGIN
MARY, INTO THE TEMPLE
AT LITTLE VESPERS

On "Lord, I have cried ...", 4 stichera, in Tone I:
Spec. Mel.: "Joy of the ranks of heaven ...":

Having received from the Lord * the fruit of the promise, * the Mother of God, * the right acceptable sacrifice, * Joachim and Anna lead her into the temple today; * and Zachariah, the great high priest, * receiveth her with his blessing. (Twice)

The holy of holies is fittingly brought * to dwell in the sanctuary * as a sacrifice pleasing to God; * and virgins, well adorned with the virtues, * bearing candles before her, * escort her to the Lord, as a most hallowed vessel.

Let the portal of the God-receiving temple be opened! * For today the temple and throne of the King of all * is received therein with glory! * Joachim bringeth her forth, * dedicating to the Lord * her who was chosen by Him to be His Mother.

Glory ..., Now & ever ..., in Tone VIII:

David foretold thee, O all-pure one, foreseeing the sanctification of thine entry into the Temple. Therein do the ends of the earth, holding festival today, glorify thee, O all-hymned one, for, O Mother of the Word of life, who before giving birth wast Virgin and after giving birth remained incorrupt, today Zechariah maketh merry in the Temple, accepting thee, O Mistress; and the Holy of Holies rejoiceth, receiving thee, the wellspring of our life. Wherefore, we also cry out in psalms to thee: Beseech thy Son and our God in our behalf, that He grant us great mercy.

On the Aposticha, these stichera, in Tone II:
Spec. Mel.: "O house of Ephratha ...":

O ye heavenly gates, * accept ye the Virgin, * the undefiled tabernacle * of God Almighty, * into the Holy of holies.

Stichos: The virgins that follow after her shall be brought unto the King, those near her shall be brought unto Thee.

O ye choirs of virgins, * receive the pure Virgin * as the Bride of God, the King of all, * splendidly bearing candles * unto the Holy of holies.

Stichos: They shall be brought with gladness and rejoicing, they shall be brought into the temple of the King.

The bridal-chamber of God the Word * receiveth noetic bread * from the hands of the divine angel, * while making her habitation * in the Holy of holies.

Glory ..., Now & ever ..., in the same melody:

The thrice-radiant Light * enkindling thee, O Theotokos, * in the temple of glory, * sendeth thee heavenly food, * magnifying thee.

Troparion, in Tone IV:

Today is the prelude of God's good will and the proclamation of the salvation of men. The Virgin hath manifestly appeared in the temple of God and proclaimeth Christ unto all. To her let us cry aloud: Rejoice, O thou fulfillment of the Creator's dispensation!

AT GREAT VESPERS

After the Introductory Psalm, we chant "Blessed is the man ...", the first antiphon.

On "Lord, I have cried ...", 8 stichera, in Tone I:

Spec. Mel.: "O wondrous marvel...":

Let us join chorus today, O ye faithful, chanting to the Lord in psalms and hymns, and honoring His sacred tabernacle, the animate ark, who contained the uncontainable Word; for she is brought to the Lord, having become a babe in manner transcending nature. And Zachariah, the great high priest, receiveth her with gladness as the dwelling-place of God.

Today the animate temple of the holy glory of Christ our God, the pure one who alone among women is blessed, is led into the temple of the law, to dwell in the Holy of holies; with her Joachim and Anna rejoice in spirit, and choirs of virgins sing to the Lord, chanting in psalms and honoring His Mother.

Thou art the proclamation of the prophets, the glory of the apostles, the boast of the martyrs, the restoration of all mortals, O Virgin Mother of God; for through thee have we been reconciled with God. Wherefore, we honor thine entrance into the temple of the Lord, and with the angel all of us who find salvation through thy supplications cry out to thee in hymns: Rejoice, O all-pure one!

And 3 stichera in Tone IV:

Spec. Mel.: "As one valiant among the martyrs ...":

Into the Holy of holies * is the holy and immaculate one * led by the Holy Spirit; * and she is fed by a holy angel, * in that she is the most holy temple * of our holy God, * Who hath sanctified all things by her entry * and hath deified the nature of mortal men * which had fallen. Twice

Rejoicing today * and bearing candles, * the maidens precede the noetic lamp * and escort her with sanctity * to the Holy of holies, * revealing beforehand * the Effulgence which would ineffably shine forth from her * to illumine with the Spirit * those who sit in darkness of ignorance.

The most lauded Anna cried out: * "O Zacharias, hi gladness receive her * whom the prophets of God proclaimed in the Spirit, * and escort her to the holy temple, * there to be raised in sanctity, * that she might become * the divine throne, * the palace and bower, * and the radiant abode of the Master of all!"

Glory ..., Now & ever ..., in Tone VIII:

After thy nativity, O Mistress, Bride of God, thou didst go to the Temple of the Lord to be raised in the Holy of Holies as a consecrated maiden. Then was Gabriel sent to thee, the all-immaculate one, bringing food unto thee. All of the heavenly powers marveled, beholding the Holy Spirit abiding within thee: Wherefore, O all-pure and undefiled Mother of God, who art glorified in heaven and on earth, save thou thy race.

Entrance. Prokimenon of the day. 3 Readings:

A READING FROM EXODUS

The Lord spake to Moses, saying: "On the first day of the first month, at the new moon, thou shalt set up the tabernacle of the witness, and thou shalt place therein the ark of the testimony, and shalt cover the ark with the veil. And thou shalt bring in the table and the candlestick; and thou shalt place the golden censer, to burn incense before the ark of the testimony; and thou shalt put a covering of a veil on the doors of the tabernacle of witness. And thou shalt take the anointing oil, and shalt anoint the tabernacle, and all things therein; and shalt sanctify it, and all its furniture, and it shall be holy. And thou shalt hallow the altar, and the altar shall be most holy. And Moses did all things whatsoever the Lord, the Holy One of Israel, commanded him. And a cloud covered the tabernacle of witness, and the tabernacle was filled with the glory of the Lord. And Moses was not able to enter into the tabernacle of testimony, because the cloud overshadowed it, and the tabernacle was filled with the glory of the Lord.

A READING FROM THE THIRD BOOK OF KINGS

It came to pass that Solomon finished building the house of the Lord. And he assembled all the elders of Israel in Sion, to bring the ark of the covenant of the Lord out of the city of David, which is Sion. And the priests took up the ark, and the tabernacle of testimony, and all the holy vessels which were in the tabernacle of testimony. And the king and all Israel stood before the ark. And the priests brought in the ark of the covenant of the Lord into its place, into the oracle of the house, even into the Holy of holies, under the wings of the cherubim. For the cherubim spread out their wings over the place of the ark; and the cherubim covered the ark and its holy things above. There was nothing in the ark except the two tablets of stone, the tablets of the covenant which Moses put there in Horeb, which the Lord made. And it came to pass when the priests departed out of the holy place, that the cloud filled the house. And the priests could not stand to minister because of the cloud, for the glory of the Lord God Almighty filled the house.

A READING FROM THE PROPHECY OF EZEKIEL

Thus saith the Lord: "It shall come to pass from the eighth day and onward, that the priests shall offer your wholeburnt-offerings on the altar, and your peace-offerings; and I will accept you, saith the Lord." Then He brought me back by way of the outer gate of the sanctuary that looketh eastward; and it was shut. And the Lord said to me: "This gate shall be shut, it shall not be opened, and no one shall pass through it; for the Lord God of Israel shall enter by it, and it shall be shut. For the Prince, he shall sit in it, to eat bread before the Lord; He shall go in by the way of the porch of the gate, and shall go forth by the way of the same." And He brought me in by way of the gate that looketh northward, in front of the house: and I looked, and, behold, the house was full of the glory of the Lord.

At Litia, these stichera:

The composition of George of Nicomedia, in Tone I:

Let heaven rejoice today from on high, and let the clouds drop down gladness at the exceeding all-glorious mighty works of our God! For, lo! the portal which faceth east, who was born of a barren woman according to God's promise, and became a dwelling-place sanctified for God, is brought forth as an unblemished offering. Let David rejoice, striking his harp! For he said: "The virgins that follow after her shall be brought before the King; those near her shall be brought unto the tabernacle of God, into His sanctuary, to be reared in the dwelling-place of Him Who, for the salvation of our souls, was incorruptibly begotten of the Father before time."

In Tone IV: Today the Theotokos, the temple which held God, is escorted into the temple of the Lord; and Zachariah receiveth her. Today the Holy of holies rejoiceth and the choir of angels mystically keepeth festival. And we, celebrating with them today, cry aloud with Gabriel: Rejoice, O thou who art full of grace! The Lord is with thee, Who hath great mercy!

Come, all ye faithful, let us praise her who alone is immaculate, who was proclaimed beforehand by the prophets, and in brought into the temple, the Mother chosen before time began, the Theotokos who hath appeared in latter days. O Lord, through her supplications grant us Thy peace and great mercy.

Glory ..., Now & ever ..., the composition of Leo Magister, in Tone V:

The day of joy and the most honored feast hath shone forth! For today she who remained Virgin after giving birth, as she was before birthgiving, is led into the temple of the Lord, and the elder Zachariah, the father of the forerunner, rejoiceth and crieth out in gladness: "The intercessor for the sorrowful draweth nigh unto the holy temple, in that she is holy, to be hallowed in the habitation of the King of all! Let Joachim, her forebear, be glad, and let Anna rejoice! For they have offered unto God the unblemished Mistress like a heifer three years of age. Rejoice, ye mothers! Leap up, O virgins! Ye barren women, join chorus! For the Queen of all, who hath been foretold, hath opened unto us the kingdom of heaven! Rejoice, ye people, and be glad!"

On the Aposticha, these stichera, in Tone V:

Spec. Mel.: "Rejoice, O Life-bearing Tree ...":

Rejoice, O heaven and earth, beholding the only immaculate Virgin, the noetic heaven, coming forth to be raised in honor in the house of God! To her did Zachariah cry out, marveling: "O portal of the Lord, I open unto thee the gates of the temple! Rejoice therein, joining chorus! For I have come to know and believe that the deliverance of Israel is manifestly coming, and that God the Word will be born of thee, granting the world great mercy!"

Stichos: The virgins that follow after her shall be brought unto the King, those near her shall be brought unto Thee.

O grace divinely manifest! With gladness Anna leadeth to the temple of God the pure Ever-virgin given her by grace, and she calleth maidens to go before her, bearing lamps and saying: "Go forth, my child! Be thou an offering and incense of sweet savor unto Him Who gave thee to us! Enter into the impassable precincts and learn the mysteries! And prepare thyself to be the gladsome and beauteous dwelling-place of Jesus, Who bestoweth upon the world great mercy!"

Stichos: They shall be brought with gladness and rejoicing, they shall be brought into the temple of the King.

The most holy Virgin, the temple in which God dwelleth, is borne into the temple of God, and maidens bearing lamps now precede her. Joachim and Anna, the excellent couple, her parents, leap for joy, dancing, for they gave birth to her who gave birth to the Creator, who, dancing in the divine tabernacles and fed by the hand of an angel, hath been shown to be the most immaculate Mother of Christ, Who bestoweth great mercy upon the world.

Glory ..., Now & ever ..., the composition of Sergius of Jerusalem, in Tone VI:

Assembling today, ye councils of the faithful, let us keep spiritual festival, and let us piously praise the divine Maiden, the Virgin Theotokos, who is led into the temple of the Lord, who was chosen before out of all generations to be the habitation of Christ God, the King of all. Bearing candles, O virgins, go ye on before, doing homage to the honored entry of the Ever-virgin! Ye mothers, setting aside all grief, follow joyously her who is to become the Mother of God, the mediatrix of joy for the world! And with the angel let us all joyfully cry out to the joyous one "Rejoice!", for she ever prayeth for our souls.

At the blessing of the loaves, the troparion, in Tone IV:

Today is the prelude of God's good will and the proclamation of the salvation of men. The Virgin hath manifestly appeared in the temple of God and proclaimeth Christ unto all. To her let us cry aloud: Rejoice, O thou fulfillment of the Creator's dispensation! (**Thrice**)

AT MATINS

On "God is the Lord ...", the troparion, in Tone IV:

Today is the prelude of God's good will and the proclamation of the salvation of men. The Virgin hath manifestly appeared in the temple of God and proclaimeth Christ unto all. To her let us cry aloud: Rejoice, O thou fulfillment of the Creator's dispensation! (Thrice)

After the first chanting of the Psalter, this Sedalion, in Tone I:

Spec. Mel.: "The choir of angels ...":

The fruit of the righteous Joachim and Anna is offered to God in the holy sanctuary, the nourisher of our Life who became a babe in the flesh, whom the sacred Zachariah blessed. With faith let us all bless her as the Mother of God.

Glory ..., Now & ever ..., The foregoing is repeated.

After the second chanting of the Psalter, this Sedalion, in Tone IV:

Spec. Mel.: "Joseph marveled ...":

Even before thy conception thou wast consecrated to God, O pure one, and, having been born on earth, thou hast now been offered to Him as a gift, fulfilling thy parents' vow; and having been presented in the divine temple, accompanied as a babe by lighted lamps in purity, thou hast been shown to be the receptacle of the unapproachable and divine light, as the temple of God. Truly great is thy going forth, O only Ever-virgin Bride of God!

Glory ..., Now & ever ..., The foregoing is repeated.

Polyeleos, and this magnification: We magnify thee, O all-holy Virgin, divinely chosen Maiden, and we honor thine entry into the temple of the Lord.

Selected Psalm verses:

A: Great is the Lord, and greatly to be praised, in the city of our God, in His holy mountain.

B: In the well-rooted joy of all the earth.

Glory ..., Now & ever ... Alleluia ..., Glory to Thee, O God! (Thrice)

After the Polyeleos, this Sedalion, in Tone VIII:

Spec. Mel.: "That which was mystically commanded ...":

Let David the psalmist rejoice, and let Joachim and Anna join chorus, for the radiant Mary, the divine lamp, issued forth from them like a holy fruit, and she rejoiceth, entering the temple. Beholding her, the son of Barachiah blessed her, and, rejoicing; cried out: "Rejoice, O wonder of the universe!" (Twice)

Glory ..., Now & ever ..., The foregoing is repeated.

Song of Ascents, the first antiphon of Tone IV:

Prokimenon, in Tone IV: Hearken, O daughter, and see, and incline thine ear.

Stichos: My heart hath poured forth a good word; I shall speak of my works to the king.

Let every breath praise the Lord.

THE GOSPEL ACCORDING TO ST. LUKE§4 [1 :39-49,56]

And Mary arose in those days, and went into the hill country with haste, into a city of Judah; and entered into the house of Zechariah, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: and she spake out with a loud voice, and said: Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord. And Mary said: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For He hath regarded the low estate of His handmaiden; for, behold, from henceforth, all generations shall call me blessed. For He that is mighty hath done to me great things; and holy is His name. And Mary abode with her about three months, and returned to her own house.

After Psalm 50, instead of "Through the prayers of the Theotokos ...", we chant:

Glory ..., Today the animate temple of the great King entereth the temple to prepare herself as a divine dwelling-place for Him.

Now & ever ..., The foregoing is repeated.

And this sticheron, in Tone IV:

Today the Theotokos, the temple who contained God, was led into the temple of the Lord, and Zachariah received her. Today the Holy of holies rejoiceth, and the choir of angels keepeth mystic festival. And with them we also, celebrating today, cry out with Gabriel: Rejoice, O thou who art full of grace, the Lord is with thee, Who hath great mercy!

Two canons of the Theotokos: the first with 8 troparia including the Irmos, the Irmos being chanted twice, and the second like the first, with 8 troparia, including the Irmos, the Irmos being chanted twice.

Canon I of the Theotokos:

The acrostic whereof is: "O Mistress, grant me the grace of discourse", the composition of George, in Tone IV:

ODE I

Irmos: I shall open my mouth, and it will be filled with the Spirit, and I shall utter praise unto the Queen and Mother; I shall appear radiantly keeping festival, and joyously shall I hymn her Entry.

O all-pure one, we know thee to be a treasury of wisdom and an ever-flowing fountain of grace; and we pray thee rain down drops of knowledge upon us, that we may praise thee forever.

Being a temple and palace more exalted than the heavens, O all-pure one, thou wast set apart in the Temple of God to be prepared as a divine dwelling-place for His advent.

Shining with the Light of grace, the Theotokos hath illumined all and assembled them to adorn her most splendid festival. Come ye, let us draw nigh to her!

The glorious portal which thoughts cannot pass, having opened the doors of the Temple of God, doth now command us that have assembled to delight in her divine wonders.

Canon II of the Theotokos, the composition of Basil, in Tone I:

Irmos: Let us all chant a hymn of victory unto God, Who hath wrought wondrous miracles with His upraised arm, and saved Israel, for He hath been glorified!

Let us hasten today, honoring the Theotokos with hymns, and let us celebrate a spiritual feast; for she is offered to God in the temple as a gift.

With songs let us hymn the glorious arrival of the Theotokos; for today, as the prophets foretold, she is borne into the temple as a gift of great price, though she is herself the temple of God.

The blameless Anna rejoiced, maternally bringing a gift of great price to God in the temple; and with her Joachim keepeth splendid festival.

Of old, David, thine ancestor, hymned thee, O Virgin Bride of God, calling thee the daughter of Christ the King; and, having given birth to Him, as a Mother thou didst feed Him with milk as a babe.

Katavasia: Christ is born, give ye glory! Christ cometh from heaven, meet ye Him! Christ is on earth, be ye exalted! O all the earth, sing ye unto the Lord, and chant with gladness, O ye people, for He hath been glorified!

ODE III

Canon I

Irmos: O Theotokos, thou living and abundant fountain, in thy divine glory establish thou them that hymn thee and that spiritually form themselves into a choir; and vouchsafe unto them crowns of glory.

Receiving the pure and undefiled one, who is more splendid than all creation, the animate bridal chamber of God, the beautiful Temple and chamber doth today appear as that which adorneth the bride for her wedding.

David, preceding the chorus, doth leap and dance with us, and declareth thee, O all-pure one, the queen adorned, who standeth in the Temple before our King and God, O most pure one.

From her, from whom transgressions went forth among the human race, hath her correction and incorruption blossomed forth, the Theotokos, who is led today into the house of God.

The angelic armies and a multitude of all men leap for joy, and they advance as lamp-bearers before thy countenance, proclaiming thy majesty in the house of God.

Canon II

Irmos: May my heart be established in Thy will, O almighty Christ God, Who established the second heaven above the waters and founded the earth upon the waters.

O ye who love the feasts of the Church, let us keep festival and rejoice together in spirit, reveling today on the holy feast of the daughter of the King, the Mother of our God.

Rejoice today, O Joachim! Be thou glad in spirit, O Anna, leading to the Lord the three year old child born of thee, as though she were a pure and most immaculate heifer.

Mary, the Theotokos, the habitation of God, is led into the holy temple, being three years of age in the flesh; and, going before her, virgins bear lighted lamps.

The pure ewe-lamb of God, the undefiled turtle-dove, the tabernacle containing God, the sanctuary of glory, hath chosen to dwell within the holy tabernacle.

Katavasia: To Christ, the Son Who was begotten of the Father incorruptibly before the ages, and in latter times without seed became incarnate of the Virgin, let us cry aloud: O Lord, Who liftest up our horn, holy art Thou!

Sedalion, in Tone IV: Spec. Mel.: "Joseph marveled ...":

Tell us, O David: what is this present festival? Who is she whom thou once didst hymn in the Book of Psalms as daughter, divine Maiden and Virgin? "The virgins that follow after her, together with those near her," said he, "shall be mystically brought unto the King." Make this a wondrous and universal feast for those who city: the Theotokos is come unto us, the mediatrix of salvation!

Glory ..., Now & ever ..., in the same tone & melody:

With gladness Mary, the Theotokos, is all-gloriously brought into the house of God: the unblemished ewe-lamb, the undefiled bridal-chamber, whom the angels of God, escort with faith and all the faithful ever call blessed and hymn her unceasingly with a loud voice in thanksgiving: Thou art our glory and salvation, O most immaculate one!

ODE IV

Canon I

Irmos: Perceiving the unfathomable counsel of God, the incarnation from the Virgin of Thee, the Most High, the prophet Habbakuk cried out: Glory to Thy power, O Lord!

The Temple of God, receiving today the portal through whom none may pass, hath ceased to perform any service of the Law, crying: Truly truth hath appeared to them that are on earth!

The mountain overshadowed, which Habbakuk beheld of old, prefigured her that hath made her abode in the inaccessible chambers of the Temple, flourishing with virtues, for she doth cover the ends of the earth therewith.

All the earth hath seen most glorious things, things strange and marvelous, for the Virgin, receiving food from an angel, doth receive tokens of God's dispensation.

Revealed as temple and palace and animate heaven, O divine bride of the King, thou art brought today to the Temple of the Law to be kept for Him, O all-pure one.

Canon II

Irmos: Foreseeing the incarnation of the Word in the Spirit, O Prophet Habbakuk, thou didst proclaim it, crying out: When the years draw nigh, Thou shalt be acknowledged; when the season cometh, Thou shalt be shown forth! Glory to Thy power, O Lord!

O Prophet Isaiah, prophesy unto us: Who is the Virgin Who will conceive in her womb, who springing forth from the root of Judah, shall give birth to the tight glorious Fruit of the holy seed of King David?

O virgins, commence ye to chant hymns, holding candles in your hands, and praising the arrival of the pure Theotokos who now cometh to the temple of God, and celebrating with us!

Rejoice now, O Joachim and Anna, leading into the temple of the Lord, like a heifer three years of age, the pure one born of you, who will become the Mother of God.

As the holy of holies, O pure one, thou didst love to dwell in the holy temple, and thou dost remain, conversing all-gloriously with the angels, receiving bread from heaven, O Virgin, thou nourisher of Life.

Katavasia: Rod out of the stem of Jesse, and Branch of his roots, O Christ, Thou didst spring forth from the Virgin; from the mountain overshadowed and densely wooded hast Thou come, incarnate of her that kneweth not man, O Thou praised and immaterial God. Glory to Thy power, O Lord!

ODE V

Canon I

Irmos: All things are filled with awe at thy divine glory, for thou, O Virgin that hast not known wedlock, didst have within thy womb Him that is God over all, and didst give birth to the timeless Son, granting peace unto all that hymn thee.

The all-pure Virgin, the glorious sanctity and sacred offering which is brought today to the Temple of God, is preserved as a habitation for our one God, the King of all, as He Himself doth know.

Zachariah, beholding once the beauty of thy soul, cried out in faith: Thou art the deliverance, thou art the joy of all, thou art our restoration, through whom the Uncontainable One shall appear unto me contained.

O, thy wonders which pass understanding, O all-pure one! Strange is thy birthgiving; strange is the manner of thy growth; strange also, most glorious and unutterable by men, are all thy wonders, O Bride of God.

A most radiant lamp, O Bride of God, thou hast shone forth today in the house of the Lord and dost illumine us with the precious gifts of thy wonders, O pure and all-hymned Theotokos.

Canon II

Irmos: Shine forth the radiant and everlasting light upon us who rise early in Thy commandments, O Master, Who lovest mankind, Christ our God.

O all ye Orthodox, let us take up lamps, hastening to glorify the Mother of God, for she is led to the Lord today as a right acceptable sacrifice.

Let thine ancestors be glad today, O Mistress; and let her who gave thee birth rejoice with thy father, for their fruit is offered to the Lord.

Celebrating with faith, let us all hymn the unblemished heifer, most glorious and of great renown, for she gave birth to the divine Bullock in the flesh.

The divine tokens of thy betrothal, of thy birthgiving which passeth understanding, O pure Virgin; are recorded today by the Holy Spirit in the house of God.

Katavasia: As God of peace and Father of mercies, Thou didst send Thine Angel of great counsel, granting us peace. Therefore, guided to the light of the knowledge of God, and, waking at dawn out of the night, we glorify Thee, O Lover of mankind!

ODE VI

Canon I

Irmos: Celebrating this divine and most honored festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God, Who was born of her.

Thou that hast upheld all things by Thy word hast hearkened to the prayer of the righteous ones. Wherefore, Thou hast loosed the infirmity of the barren woman, in that Thou art compassionate, and hast given them her that is the cause of joy.

Wishing to make His salvation known to the Gentiles, the Lord hath now taken from among men her that hath not known wedlock, as a sign of reconciliation and renewal.

As a house of grace, wherein treasures of the ineffable dispensation of God are laid up, O most pure one, thou didst share in unfading delight in the Temple.

Receiving thee as a royal diadem, O Bride of God, the Temple hath been made splendid and hath mounted to better things, beholding in thee the fulfillment of the prophecies.

Canon II

Irmos: Emulating the Prophet Jonah, I cry: Free my light from corruption, O good Savior of the world, and save me who cry aloud: Glory be to Thee!

O ye faithful, let us celebrate the spiritual feast of the Mother of God, chanting piously; for she is more holy than the heavenly intelligences.

With spiritual hymns let us praise the Mother of the Light, O ye faithful, for she hath appeared to us today, going forth into the temple of God.

The unblemished ewe-lamb, the pure turtle-dove, is brought to dwell in the house of God, for, as immaculate, she was chosen beforehand to be the Mother of God.

The temple of God, the heavenly tabernacle, maketh entry into the temple of the law, and from her hath the Light shone forth upon us who are in darkness.

Katavasia: The sea monster thrust forth, like a babe from the womb, Jonah whom it had swallowed; and the Word, Who dwelt within the Virgin and took flesh of her, came forth, preserving her incorrupt. For, being Himself not subject to corruption, he preserved her that gave Him birth unharmed.

Kontakion of the feast, in Tone IV:

Spec. Mel.: "Having been lifted up ...":

The most pure temple of the Savior, the precious bridal chamber and Virgin, the sacred treasury of the glory of God, is on this day brought into the house of the Lord, bringing with her the grace that is in the divine Spirit. To her do the angels of God chant the hymn: She is the heavenly tabernacle!

Ikos: Beholding the grace of the ineffable and divine mysteries of God made plainly manifest in and filling the Virgin, I rejoice; yet I know not how to understand this strange and ineffable image. How hath the pure one alone been shown to be above all creation, visible and noetic? Wherefore, wishing to praise her, I am greatly in awe in mind and word; yet, bold, I proclaim and magnify her, saying: She is the heavenly tabernacle!

ODE VII

Canon I

Irmos: The divinely wise youths worshipped not a creation rather than the Creator, but, manfully trampling the threat of the tyrant underfoot, they rejoiced, chanting: Blessed art Thou, the all-hymned Lord and God of our fathers.

Lo, today a joyous spring hath dawned upon the ends of the earth, enlightening our souls, thoughts and minds with grace: the festival of the Theotokos. Let us mystically feast this day!

Let all things - heaven and earth, the ranks of angels and the multitude of men - bear gifts today unto the Queen and Mother of God; and let them cry out: Our joy and deliverance is brought to the Temple!

The Scriptures have come to pass, the Law hath faded like a shadow, and rays of grace have shone forth upon thee who hast entered into the Temple of God, O pure Virgin Mother wherein thou art blessed.

Heaven and earth and the netherworld are subject to thine Offspring as Creator and God, O most pure one, and every nation of mortals doth confess that the Lord and Savior of our souls hath appeared.

Canon II

Irmos: The furnace was bedewed, O Savior, and the youths, joining chorus, chanted: O God of our fathers, blessed art Thou!

O ye who love the feasts of the Church let us join chorus and hymn the pure Mistress honoring Joachim and Anna as is meet.

Prophecy, O David, giving utterance in the Spirit: The virgins that follow after thee shall be brought to thee into the temple of the Queen and Mother.

The ranks of the angels rejoiced and the souls of the righteous were gladdened, for the Mother of God is led into the Holy of holies,

Receiving heavenly food, she who was to become the Mother of Christ God in the flesh excelled in wisdom and grace.

Katavasia: The children raised together in piety, scorning the impious decree, feared not making the threat of the fire; but, standing in the midst of the flame, they sang: O God of our fathers, blessed art Thou!

ODE VIII

Canon I

Irmos: Harken, O pure Virgin Theotokos! Let Gabriel give utterance unto the true and ancient counsel of the Most High: Make thou ready to receive God! For through thee hath the Boundless One come to dwell with men. Wherefore, rejoicing, I cry out: Bless the Lord, all ye works of the Lord!

Anna, once, leading the all-pure temple to the house of God, faithfully said unto the priest, crying aloud: Now accept thou this child, given me by God; lead her into the Temple of the Creator; and, rejoicing, chant unto Him: Bless the Lord, all ye works of the Lord!

And Zachariah then, beholding them in the Spirit, said unto Anna: Thou dost bring hither the true Mother of Life, whom the prophets of God have clearly foretold as the Theotokos! How, therefore, can the Temple hold her? Wherefore, marveling, I cry out: Bless the Lord, all ye works of the Lord!

The handmaid of God have I been, answered Anna unto him, and I call upon Him with faith and prayer to accept the fruit of my birth-pangs, that, having received this child, I might bring her that was born unto Him that bestowed her. Wherefore, I cry aloud: Bless the Lord, all ye works of the Lord!

Truly this is a matter of the Law, the priest said to her, and strange doth this thing seem unto me, beholding her that doth most gloriously surpass the holy ones in grace led into the house of God. Wherefore, rejoicing, I cry out: Bless the Lord, all ye works of the Lord!

Canon II

Irmos: Him of Whom the angels and all their armies are in awe, as Creator and Lord, hymn, O ye priests; glorify, ye children; ye people, bless and exalt supremely for all ages.

Joachim rejoiceth today in splendor, and the blameless Anna offereth to the Lord God a sacrifice: the holy daughter given her according to God's promise.

The holy David and Jesse render praise, and Judah offereth homage; for the pure Virgin, of whom the pre-eternal God was born, grew forth as fruit from their root.

The all-pure Mary, the animate tabernacle, is brought today into the house of God; and Zachariah taketh her in his arms as the sanctified treasure of the Lord.

O ye faithful, let us truly honor the Virgin Mother of God, who is blessed by the hands of the priests, as the portal of salvation, the noetic mountain and the animate ladder.

Katavasia: The dew-bearing furnace presented an image of a supernatural wonder, for it consumed not the young men whom it had received, as the fire of the Godhead consumed not the Virgin's womb, wherein it had entered. Wherefore, chanting, let us sing: Let all creation bless the Lord, and exalt Him supremely for all ages!

At Ode IX we do not chant the Magnificat, but sing instead the refrains of the feast:

Refrain: The angels, beholding the entry of the all-pure one, were amazed to see the Virgin enter into the Holy of holies.

The Irmos of Canon I is then chanted: "May the hands of the profane in nowise touch ...", whereupon the second choir chanteth the same refrain and Irmos. A refrain is also chanted before each troparion of the ode, alternating between both choirs.

ODE IX

Canon I

Irmos: May the hands of the profane in no wise touch the Theotokos, the animate ark of God; but let the lips of the faithful, unceasingly chanting the cry of the angel, joyfully cry out: Truly thou art more highly exalted than all, O pure Virgin!

Refrain: The angels, beholding the entry of the all-pure one, were amazed to see the Virgin enter into the Holy of holies.

O pure Theotokos, as thou hast the most radiant beauty of purity of soul and art full of the grace of God from heaven, with the ever-existent light thou dost ever enlighten them that cry out with joy: Truly thou art more highly exalted than all, O pure Virgin!

Refrain: The angels, beholding the entry of the all-pure one, were amazed to see the Virgin enter into the Holy of holies.

Thy wonder doth surpass the power of words, O pure Theotokos, for in thee I perceive a body impervious to the movement of sin. Wherefore, thankfully I cry out to thee: Truly thou art more highly exalted than all, O pure Virgin!

Refrain: The angels, beholding the entry of the all-pure one, were amazed to see the Virgin enter into the Holy of holies.

Most gloriously did the Law prefigure thee, O pure one, as the tabernacle, the divine jar, the awe-some ark, the veil, the staff, the inviolable temple and portal of God. Wherefore, all these things teach us to cry to thee: Truly thou art more highly exalted than all, O pure Virgin!

Refrain: The angels, beholding the entry of the all-pure one, were amazed to see the Virgin enter into the Holy of holies.

In hymnody David cried out to thee prophetically, calling thee the daughter of the King in the comeliness of thy virtues, beholding thee standing, elaborately adorned, at the right hand of God. Wherefore, in prophecy he cried out: Truly thou art more highly exalted than all, O pure Virgin!

Refrain: The angels, beholding the entry of the all-pure one, were amazed to see

the Virgin enter into the Holy of holies.

Foreseeing thee who art pleasing to God, Solomon proclaimed thee to be the bower of the King, the living and sealed fountain, from whence untroubled waters have issued forth for us who cry out with faith: Truly thou art more highly exalted than all, O pure Virgin!

Refrain: The angels, beholding the entry of the all-pure one, were amazed to see the Virgin enter into the Holy of holies.

O Theotokos, thou givest to my soul the tranquility of thy gifts, pouring forth life upon those who honor thee as is meet, defending, protecting and preserving them thyself, that they might cry to thee: Truly thou art more highly exalted than all, O pure Virgin!

Then the first choir chanteth the refrain of Canon II of the feast:

Refrain: Magnify, O my soul, her who hath been led into the temple of the Lord and been blessed by the hands of the priest.

Then the Irmos is chanted: "We all magnify the pure one ..." The second choir then chanteth the same refrain and Irmos of the feast. And before each troparion of the canon we chant the above festal refrain.

Canon II

Irmos: We all magnify the pure one as the Mother of God, the luminous cloud upon which the unoriginate Master of all descended, like rain from heaven upon the fleece, and took upon Himself flesh for our sake, becoming man.

Refrain: Magnify, O my soul, her who hath been led into the temple of the Lord and been blessed by the hands of the priest.

The divine maiden Mary, the fruit of the promise, issued forth from the righteous Joachim and Anna, and, a babe in the flesh, she is brought into the holy sanctuary like pleasing incense, to dwell in the Holy of holies.

Refrain: Magnify, O my soul, her who hath been led into the temple of the Lord and been blessed by the hands of the priest.

With hymns let us praise her who was a babe by nature and was supernaturally revealed as the Mother of God; for she is led unto the Lord in the temple of the law, as the fragrance of sweet savor for the righteous, as the spiritual fruit of her righteous parents.

Refrain: Magnify, O my soul, her who hath been led into the temple of the Lord and been blessed by the hands of the priest.

O ye faithful, with the angel let us fittingly cry out to the Theotokos "Rejoice!" Rejoice, O most comely Bride! Rejoice, O radiant cloud, from whom the Lord hath shone forth upon us who sit in the darkness of ignorance! Rejoice, thou hope of all!

Refrain: Magnify, O my soul, her who hath been led into the temple of the Lord and been blessed by the hands of the priest.

O pure Mary Mother of God, thou Holy of holies, from the snares of the enemy and from all heresy and tribulation do thou free us by thy supplications, who bow down with faith before the image of thy holy countenance.

Refrain: Magnify, O my soul, her who hath been led into the temple of the Lord and been blessed by the hands of the priest.

With the Angel Gabriel all creation uttereth a fitting hymn to the Theotokos, crying: Rejoice, O most immaculate Mother of God, by whom we have been delivered from the primal curse, coming to share in incorruption!

Refrain: Magnify, O my soul, her who hath been led into the temple of the Lord and been blessed by the hands of the priest.

O Virgin, thou hast been shown to be greater than the cherubim, more exalted than the seraphim and more spacious than the heavens, for thou didst contain within thy womb our God Whom nought can contain, and gavest birth to Him ineffably. Him do thou earnestly beseech in our behalf.

Refrain: Magnify, O my soul, her who hath been led into the temple of the Lord and been blessed by the hands of the priest.

Triadicon: **L**et us glorify the indivisible Trinity, the Essence in three Hypostases, the undivided glory, Who in a single Godhead, is unceasingly hymned in heaven and on earth, piously worshiping the Father, the Son and the Spirit.

Refrain: Magnify, O my soul, her who hath been led into the temple of the Lord and been blessed by the hands of the priest.

O Virgin Theotokos, pray thou, that we who flee with faith beneath thy compassion and piously worship thy Son as God and Lord of the world be delivered from corruption, misfortunes and all manner of temptations.

Then both choirs, descending together, chant the refrain of Canon I, followed by the Katavasia:

Refrain: The angels, beholding the entry of the all-pure one, were amazed to see the Virgin enter into the Holy of holies.

Katavasia I: **The angels, beholding the entry of the all-pure one, were amazed to see the Virgin enter into the Holy of holies.**

Refrain: The angels, beholding the entry of the all-pure one, were amazed to see the Virgin enter into the Holy of holies.

Katavasia II: **A strange and most glorious mystery do I behold: the cave is heaven; the Virgin, the throne of the cherubim; the manger, the place wherein lay Christ God Whom naught can contain, Whom praising, we magnify!**

Exapostilarion: Spec. Mel.: "Hearken, ye women ...":

With faith let us praise the divine Maiden Mary, whom the company of the prophets of old proclaimed to be the jar, the staff, the tablet and the unquarried mountain; for she is led today into the Holy of holies to be raised for the Lord.
(Thrice)

On the Praises, 4 stichera, in Tone IV:

Spec. Mel.: "Joy of the ranks of heaven ...":

Virgins bearing lamps, * escorting the Ever-virgin with splendor, * truly prophesy the future in the Spirit; * for the Theotokos, as the temple of God, * is led as a child with virginal glory * into the temple.

Truly the Theotokos hath appeared to the world * as the right glorious fruit of a holy promise, * for she surpasseth all. * Piously led into the temple of God, * she fulfilleth the supplication of her parents, * and is preserved by the divine Spirit.

Faithfully raised on heavenly bread, O Virgin, * in the temple of the Lord, * thou hast given birth to the Word, the Bread of life, for the world, * to Whom thou wast mystically promised beforehand by the Spirit * as the chosen and most immaculate temple, * betrothed to God the Father.

Let the portal of the God-receiving temple be opened! * For today the temple and throne of the King of all * is received therein with glory! * Joachim bringeth her forth, * dedicating to the Lord * her who was chosen by Him to be His Mother.

Glory ..., Now & ever ..., the composition of Leo Magister, in Tone II:

Today the most immaculate Virgin is brought to the temple, to the habitation of God, the King of all, the Nourisher of our whole life. Today the most pure and holy one, is led to the Holy of holies like a heifer three years of age. Let us cry out unto her like the angel: "Rejoice, thou who alone art blessed among women!"

Great Doxology. Troparion. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III of Canon I, and 4 from Ode VI of Canon II.

Receiving the pure and undefiled one, who is more splendid than all creation, the animate bridal chamber of God, the beautiful Temple and chamber doth today appear as that which adorneth the bride for her wedding.

David, preceding the chorus, doth leap and dance with us, and declareth thee, O all-pure one, the queen adorned, who standeth in the Temple before our King and God, O most pure one.

From her, from whom transgressions went forth among the human race, hath her correction and incorruption blossomed forth, the Theotokos, who is led today into the house of God.

The angelic armies and a multitude of all men leap for joy, and they advance as lamp-bearers before thy countenance, proclaiming thy majesty in the house of God.

O ye faithful, let us celebrate the spiritual feast of the Mother of God, chanting piously; for she is more holy than the heavenly intelligences.

With spiritual hymns let us praise the Mother of the Light, O ye faithful, for she hath appeared to us today, going forth into the temple of God.

The unblemished ewe-lamb, the pure turtle-dove, is brought to dwell in the house of God, for, as immaculate, she was chosen beforehand to be the Mother of God.

The temple of God, the heavenly tabernacle, maketh entry into the temple of the law, and from her hath the Light shone forth upon us who are in darkness.

After the entrance, the troparion of the feast in Tone IV:

Today is the prelude of God's good will and the proclamation of the salvation of men. The Virgin hath manifestly appeared in the temple of God and proclaimeth Christ unto all. To her let us cry aloud: Rejoice, O thou fulfillment of the Creator's dispensation!

Glory ..., Now & ever ..., the Kontakion of the feast, in Tone IV:

The most pure temple of the Savior, the precious bridal chamber and Virgin, the sacred treasury of the glory of God, is on this day brought into the house of the Lord, bringing with her the grace that is in the divine Spirit. To her do the angels of God chant the hymn: She is the heavenly tabernacle!

Prokimenon, in Tone III: the Song of the Theotokos: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.

Stichos: For He hath looked upon the lowliness of His handmaiden; for behold, from henceforth all generations shall call me blessed.

EPISTLE TO THE HEBREWS, § 320 [HEB. 9: 1-7]

Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the showbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubim of glory shadowing the mercy seat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people.

Alleluia, in Tone VIII: Hearken, O daughter, and see, and incline thine ear.

Stichos: The rich among the people shall entreat thy countenance.

GOSPEL ACCORDING TO LUKE, § 54 [LK. 10: 38-42, 11: 27-28]

Now it came to pass, as they went, that He entered into a certain village; and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard His word. But Martha was cumbered about much serving, and came to Him, and said, Lord, dost Thou not care that my sister hath left me to serve alone? Bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her. And it came to pass, as He spoke these things, a certain woman of the company lifted up her voice, and said unto Him, Blessed is the womb that bare Thee, and the paps which Thou hast sucked. But He said, Yea, rather, blessed are they that hear the word of God, and keep it.

Communion Verse: I will take the cup of salvation, and I will call upon the name of the Lord.

THE 22nd DAY OF THE MONTH OF NOVEMBER
AFTER-FEAST OF THE ENTRY OF THE THEOTOKOS INTO THE TEMPLE
COMMEMORATION OF THE HOLY APOSTLE PHILEMON & THOSE WITH HIM
AT VESPERS

On "Lord, I have cried ...", 6 stichera: 3 of the feast, in Tone VIII,
Spec. Mel.: "O all-glorious wonder ...":

O all-glorious wonder, * the ineffable future * is now described beforehand, * understood today in visible images; * for she who shone forth the divine light upon the world * is led like a bride to the holy temple. * Let us praise her * as the all-resplendent temple, * holy and radiant, * of Christ God, the Bestower of life.

Truly the wise Joachim and Anna * have manifestly offered * their right acceptable first-fruits, * the Virgin Mary, the divine maiden, * unto Him Who willed to grant her to them as a divine fruit, * whereby the debt of grief hath been cancelled. * In gladness let us piously hymn her, * for she hath been come the mediatrix of joy * for all the world.

Come, let us now mystically hasten * and, adorned with lamps of faith, * let us begin now the procession of the Virgin; * for she gloriously entereth the temple of God, * betrothed to Christ, the King of all. * We all celebrate her beauteous solemnity, * keeping festival in godly manner * at her entry.

And 3 stichera of the apostle, in Tone II:
Spec. Mel.: "When from the Tree ...":

As a branch of the Vine of life, O glorious Philemon, thou hast poured forth the wine of divine knowledge upon those in pain of soul, and hast gladdened hearts downcast by the darkness of deception and held fast in the gloom of the madness of idolatry; wherefore, in gladness we celebrate thy divinely radiant memory.

The city of Gaza doth honor thee, having through thee come to see the light of understanding, O blessed one, and the Colossians, possessing thy divine body as a treasure, have healings and grace which ever floweth forth; wherefore, celebrating thy memory, O glorious Philemon, we are preserved from misfortunes by thy supplications.

With faith let us send up praises to the wise hierarch Archippus and the honorable Apphia, lauding Philemon, and Onesimus, the sacred preachers of God, the honorable teachers, who by their discourse uprooted the falsehood of polytheism and planted the knowledge of the Truth for all who ever honor them with piety.

Glory ..., Now & ever ..., Doxasticon of the feast, in Tone I:

Let heaven rejoice today from on high, and let the clouds drop down gladness at the exceeding all-glorious mighty works of our God! For, lo! the portal which faceth east, who was born of a barren woman according to God's promise, and became a dwelling-place sanctified for God, is brought forth as an unblemished offering. Let David rejoice, striking his harp! For he said: "The virgins that follow after her shall be brought before the King; those near her shall be brought unto the tabernacle of God, into His sanctuary, to be reared in the dwelling-place of Him Who, for the salvation of our souls, was incorruptibly begotten of the Father before time."

At the Aposticha, these stichera, in Tone II:

Spec. Mel.: "O house of Ephratha ...":

Having lit their candles today, * the assembly of virgins, * chanting hymns, * doth splendidly precede * her who alone is most immaculate.

Stichos: The virgins that follow after her shall be brought unto the King; those near her shall be brought unto Thee.

O prophet, receive * her who alone is most immaculate: * the noetic mountain, * the divine table, * the bridge and the jar.

Stichos: They shall be brought with gladness and rejoicing, they shall be brought into the temple of the King.

Opening the portals of the sanctuary, * O Prophet Zachariah, * truly accept thou * the Mother of God, * the only Ever-virgin.

Glory ..., Now & ever ..., in Tone II:

Today the most immaculate Virgin is brought to the temple, to the habitation of God, the King of all, the Nourisher of our whole life. Today the most pure and holy one, is led to the Holy of holies like a heifer three years of age. Let us cry out unto her like the angel: "Rejoice, thou who alone art blessed among women!"

Troparion of the apostles, in Tone III:

O holy apostles, entreat the merciful God, that He grant to our souls remission of transgressions.

Glory ..., Now & ever ..., Troparion of the feast, in Tone IV:

Today is the prelude of God's good will and the proclamation of the salvation of man. The Virgin hath manifestly appeared in the Temple of God and proclaimeth Christ unto all. To her let us cry aloud: Rejoice, O thou fulfillment of the Creator's dispensation!

AT MATINS

At "God is the Lord ...", the troparion of the feast, in Tone IV:

Today is the prelude of God's good will and the proclamation of the salvation of man. The Virgin hath manifestly appeared in the Temple of God and proclaimeth Christ unto all. To her let us cry aloud: Rejoice, O thou fulfillment of the Creator's dispensation! (Twice)

Glory ..., that of the apostles, in Tone III:

O holy apostles, entreat the merciful God, that He grant to our souls remission of transgressions.

Now & ever ..., that of the feast, once.

After the first chanting of the Psalter, this Sedalion, in Tone IV:

Spec. Mel.: "When the stone had been sealed ...":

Praise ye, O virgins! Keep festival, ye mothers! Give glory, ye people! Ye priests, bless ye the all-pure Mother of God! For she, who before was a little child in the flesh, is brought to the Temple as the most holy temple of God. Wherefore, celebrating a spiritual feast, we hymn her as an intercessor for the human race.

Glory ..., Now & ever ..., The foregoing is repeated.

After the second chanting of the Psalter, this Sedalion, in Tone IV:

Spec. Mel.: "Go thou quickly before ...":

O David, go thou before us into the Temple of God, and, rejoicing, receive thou our Queen, and cry out unto her: Enter thou, O Lady! Enter thou into the Temple of the King! Her glory is understood allegorically, for from her doth Christ the Light desire to pour Himself forth upon all!

Glory ..., Now & ever ..., The foregoing is repeated.

Canon of the feast, with 8 troparia, including the Irmos; and that of the saints, with 4 troparia.

ODE I

Canon of the feast, the acrostic whereof is "O Mistress, grant thou grace and discourse", the composition of George, in Tone IV:

Irmos: I shall open my mouth, and it will be filled with the Spirit, and I shall utter praise unto the Queen and Mother; I shall appear radiantly keeping festival, and joyously shall I hymn her Entry.

O all-pure one, we know thee to be a treasury of wisdom and an ever-flowing fountain of grace; and we pray thee rain down drops of knowledge upon us, that we may praise thee forever.

Being a temple and palace more exalted than the heavens, O all-pure one, thou wast set apart in the Temple of God to be prepared as a divine dwelling-place for His advent.

Shining with the Light of grace, the Theotokos hath illumined all and assembled them to adorn her most splendid festival. Come ye, let us draw nigh to her!

The glorious portal which thoughts cannot pass, having opened the doors of the Temple of God, doth now command us that have assembled to delight in her divine wonders.

Canon of the saints, the acrostic whereof is "I glorify thee who lovest Christ, O Philemon", the composition of Joseph, in Tone II:

Irmos: Come, ye people, let us chant a hymn to Christ God Who divided the sea and guided the people whom He had led forth from the slavery of Egypt, for He hath been glorified.

Joining chorus joyously in the mansions of heaven, O doer of sacred things, grant grace unto me who hymn thy holy memory in godly manner, for thou hast been glorified.

Giving drink to men's hearts with the streams of thy words, O blessed and right wondrous Apostle Philemon, thou hast prepared them to accomplish divine understandings with faith.

Having delivered men's souls from the gloom of the madness of idolatry, O wise apostle, thou hast illumined them with the splendors of the Spirit, doing the sanctified our works of the sacred Gospel.

Theotokion: O pure one, of old the divine assembly of the prophets truly descried thee from afar in multifarious images, as the only one who gave birth to the Master.

ODE III

Canon of the Feast

Irmos: O Theotokos, thou living and abundant fountain, in thy divine glory establish thou them that hymn thee and that spiritually form themselves into a choir; and vouchsafe unto them crowns of glory.

Receiving the pure and undefiled one, who is more splendid than all creation, the animate bridal chamber of God, the beautiful Temple and chamber doth today appear as that which adorneth the bride for her wedding.

David, preceding the chorus, doth leap and dance with us, and declareth thee, O all-pure one, the queen adorned, who standeth in the Temple before our King and God, O most pure one.

From her, from whom transgressions went forth among the human race, hath her correction and incorruption blossomed forth, the Theotokos, who is led today into the house of God.

The angelic armies and a multitude of all men leap for joy, and they advance as lamp-bearers before thy countenance, proclaiming thy majesty in the house of God.

Canon of the Saints

Irmos: Establish us in Thee, O Lord, Who hast slain death, and plant Thou the fear of Thee in the hearts of us who hymn Thee.

Preaching the sufferings and resurrection of Christ, O right glorious Philemon, thou didst raise men up from the tomb of unbelief and mortality.

With sacred hymnody let us praise the godly Onesimus and Philemon, Apphia and Archippus, the stars who illumine the ends of the earth.

Having purified the eyes of your mind, ye received divine vision and have raised erring hearts up to knowledge, O most sacred ones.

Theotokion: Having been shown to be pure and all-incorrupt, O Virgin, thou didst receive in thy womb God the Word Who hath cleansed nature, which had been defiled by our fall into sin.

Kontakion of the saints, in Tone II:

Spec. Mel.: "Seeking the highest ...":

Let us praise the apostles of Christ, the glorious Philemon, the sacred Archippus, Onesimus, Mark and Apollos, and with them the most wise Apphia-as most radiant stars illumining the ends of the earth; and let us cry out: Pray ye unceasingly in behalf of us all!

Sedalion of the apostle, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Cultivating stony hearts with the plough of the word, O sacred husbandman, thou didst prepare them for divine knowledge, and, casting down the temples of the idols, O blessed one, thou didst erect churches to the glory of thy Creator. Wherefore, assembling, we who are illumined in sacred manner glorify thy holy memory, O Philemon, and cry out to thee together: Entreat Christ God, that He grant remission of sins unto those who honor thy holy memory with love.

Glory ..., Now & ever ..., Sedalion of the feast, in the same tone:

Spec. Mel.: "That which was mystically commanded ...":

Let David the psalmist rejoice, and let Joachim and Anna join chorus, for the radiant Mary, the divine lamp, issued forth from them like a holy fruit, and she rejoiceth, entering the temple. Beholding her, the son of Barachiah blessed her, and, rejoicing, cried out: "Rejoice, O wonder of the universe!"

ODE IV

Canon of the Feast

Irmos: Perceiving the unfathomable counsel of God, the incarnation from the Virgin of Thee, the Most High, the prophet Habbakuk cried out: Glory to Thy power, O Lord!

The Temple of God, receiving today the portal through whom none may pass, hath ceased to perform any service of the Law, crying: Truly truth hath appeared to them that are on earth!

The mountain overshadowed, which Habbakuk beheld of old, prefigured her that hath made her abode in the inaccessible chambers of the Temple, flourishing with virtues, for she doth cover the ends of the earth therewith.

All the earth hath seen most glorious things, things strange and marvelous, for the Virgin, receiving food from an angel, doth receive tokens of God's dispensation.

Revealed as temple and palace and animate heaven, O divine bride of the King, thou art brought today to the Temple of the Law to be kept for Him, O all-pure one.

Canon of the Saints

Irmos: I hymn thee, O Lord, for I have heard report of Thee and was afraid; for Thou comest to me, seeking me who have gone astray. Wherefore, I glorify Thy great condescension toward me, O greatly Merciful One.

With the Cross as mast and sail, thou didst pass over the cruel abyss of the temptations of life without foundering, O blessed one, directing many of those at sea to the harbor of salvation through grace divine.

The godly city of Colossae manifestly setteth forth radiant luminaries: the sacred Archippus, Philemon and Apphia, and the glorious Onesimus, who enlighten the ends of the world.

A divine river arose in thy heart, O thou of godly eloquence, and hath stopped the rivers and torrents of ungodliness; and through grace thou hast given drink to souls parched by the burning heat of ignorance, O glorious one.

Theotokion: I hymn thee, O truly most hymned one, who supernaturally gavest birth to the all-hymned Word of God, and I pray: In that thou art good, O Bride of God, heal thou the infirmities of my lowly soul.

ODE V

Canon of the Feast

Irmos: All things are filled with awe at thy divine glory, for thou, O Virgin that hast not known wedlock, didst have within thy womb Him that is God over all, and didst give birth to the timeless Son, granting peace unto all that hymn thee.

The all-pure Virgin, the glorious sanctity and sacred offering which is brought today to the Temple of God, is preserved as a habitation for our one God, the King of all, as He Himself doth know.

Zechariah, beholding once the beauty of thy soul, cried out in faith: Thou art the deliverance, thou art the joy of all, and thou art our restoration, through whom the Uncontainable One shall appear unto me contained.

O thy wonders, which pass understanding O all-pure one! Strange is thy birthgiving; strange is the manner of thy growth; strange also, most glorious and unutterable by men, are all thy wonders, O Bride of God.

A most radiant lamp, O Bride of God, thou hast shone forth today in the house of the Lord and dost illumine us with the precious gifts of thy wonders, O pure and all-hymned Theotokos.

Canon of the Saints

Irmos: O Lord, Bestower of light and Creator of the ages, guide us in the light of Thy precepts; for we know none other God than Thee.

Seeing those ailing with the wounds of evil deeds, O glorious Philemon, by thine active discourse thou didst heal betimes those cruelly sick with the madness of idolatry.

As a sure guide, O Philemon, thou didst point out the paths of salvation to those grievously lost, and didst wondrously lead them to love Christ, the only Way.

Today the honored Church of Christ in Colossae doth sing the splendid festival of the godly Archippus, honoring also the divinely eloquent Philemon.

Theotokion: O Mistress, save us who are tempest-tossed by the cruel billows of temptations, the audacious assaults of barbarians and the attacks of the cruel demons.

ODE VI

Canon of the Feast

Irmos: Celebrating this divine and most honored festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God, Who was born of her.

Thou that hast upheld all things by Thy word hast hearkened to the prayer of the righteous ones. Wherefore, Thou hast loosed the infirmity of the barren woman, in that Thou art compassionate, and hast given them her that is the cause of joy.

Wishing to make His salvation known to the Gentiles, the Lord hath now taken from among men her that hath not known wedlock, as a sign of reconciliation and renewal.

As a house of grace, wherein treasures of the ineffable dispensation of God are laid up, O most pure one, thou didst share in unfading delight in the Temple.

Receiving thee as a royal diadem, O Bride of God, the Temple hath been made splendid and hath mounted to better things, beholding in thee the fulfillment of the prophecies.

Canon of the Saints

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy lovingkindness: Lead me up from corruption, O God!

Thou hast been shown to be a heaven proclaiming to all the saving glory of Him Who glorified thee and numbered thee among His seventy apostles, O martyr most rich.

Having become a stranger to thy native land, with thy strange discourse thou didst pursue those who had become estranged from God, O hierarch Philemon, and didst show them to be inhabitants of Sion.

Shining with sacred virtues, and pleasing God splendidly, thou didst hasten to the heavens, where thou dost dance with the angels, O Apphia.

Theotokion: The Word was incarnate in thy womb and became known as a man in His compassion, that He might deify man, O most immaculate Maiden.

Kontakion of the feast, in Tone IV:

Spec. Mel.: "Having been lifted up ...":

The most pure temple of the Savior, the precious bridal chamber and Virgin, the sacred treasury of the glory of God, is on this day brought into the house of the Lord, bringing with her the grace that is in the divine Spirit. To her do the angels of God chant the hymn: She is the heavenly tabernacle!

Ikos: Beholding the grace of the ineffable and divine mysteries of God made plainly manifest in and filling the Virgin, I rejoice; yet I know not how to understand this strange and ineffable image. How hath the pure one alone been shown to be above all creation, visible and noetic? Wherefore, wishing to praise her, I am greatly in awe in mind and word; yet, making bold, I proclaim and magnify her, saying: She is the heavenly tabernacle!

ODE VII

Canon of the Feast

Irmos: **T**he divinely wise youths worshipped not a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoiced, chanting: Blessed art Thou, the all-hymned Lord and God of our fathers!

Lo, today a joyous spring hath dawned upon the ends of the earth, enlightening our souls, thoughts and minds with grace: the festival of the Theotokos. Let us mystically feast this day!

Let all things-heaven and earth, the ranks of angels and the multitude of men-bear gifts today unto the Queen and Mother of God; and let them cry out: Our joy and deliverance is brought to the Temple!

The Scriptures have come to pass, the Law hath faded like a shadow, and rays of grace have shone forth upon thee who hast entered into the Temple of God, O pure Virgin Mother, wherein thou art blessed.

Heaven and earth and the netherworld are subject to thine Offspring as Creator and God, O most pure one, and every nation of mortals doth confess that the Lord and Savior of our souls hath appeared.

Canon of the Saints

Irmos: **W**hen the golden image was worshiped on the Plain of Dura, Thy three children reviled the ungodly command, and, cast into the midst of the fire, bedewed they chanted: Blessed art Thou, O God of our fathers!

Beautiful were thy precious feet, O Philemon, which meekly trod the paths of the Gospel, announcing sacred peace to all those who do battle, and hindering the assaults of the demons.

The profound darkness of the Gazanenes was dispelled by the light of thy words, in that thou art a most sacred performer of sacred deeds, O apostle, and among them thou wast most excellent, shepherding them all and teaching them to chant: Blessed is the God of our fathers!

The city of Gaza shared in thy first goodly labors, for thou wast the first bishop thereof, a saving hierarch, O Philemon, and as a sacred herald thou didst command them to cry out: Blessed is the God of our fathers!

Loving Christ Who loved mortals in His com passion, O Philemon, through love thou didst transform hate-filled enemies into loving friends who chanted unto God: Blessed is the God of our fathers!

Theotokion: **O** Virgin, thou art the strength of the lowly, the radiant lamp, the divine table, the impassable gate, the throne and palace of God, the staff of Aaron and the golden jar bearing Christ, the Manna of life.

ODE VIII

Canon of the Feast

Irmos: **Hearken, O pure Virgin Theotokos! Let Gabriel give utterance unto the true and ancient counsel of the Most High: Make thou ready to receive God! For through thee hath the Boundless One come to dwell with men. Wherefore, rejoicing, I cry out: Bless the Lord, all ye works of the Lord!**

Anna, once, leading the all-pure temple to the house of God, faithfully said unto the priest, crying aloud: Now accept thou this child, given me by God; lead her into the Temple of the Creator; and, rejoicing, chant unto Him: Bless the Lord, all ye works of the Lord!

And Zechariah then, beholding them in the Spirit, said unto Anna: Thou dost bring hither the true Mother of Life, whom the prophets of God have clearly foretold as the Theotokos! How, therefore, can the Temple hold her? Wherefore, marveling, I cry out: Bless the Lord, all ye works of the Lord!

The handmaid of God have I been, answered Anna unto him, and I call upon Him with faith and prayer to accept the fruit of my birth-pangs, that, having received this child, I might bring her that was born unto Him that bestowed her. Wherefore, I cry aloud: Bless the Lord, all ye works of the Lord!

Truly this is a matter of the Law, the priest said to her, and strange doth this thing seem unto me, beholding her that doth most gloriously surpass the holy ones in grace led into the house of God. Wherefore, rejoicing, I cry out: Bless the Lord, all ye works of the Lord!

Canon of the Saints

Irmos: **God, Who descended into the fiery furnace for the Hebrew children and transformed the flame into dew, hymn ye as Lord, O ye works, and exalt Him supremely for all ages!**

Bearing the word in thy heart like a splendid lamp alight, O glorious one, thou didst raise up to the day of the knowledge of God those who before were like lamps extinguished and lay in the utter darkness of ignorance.

Thy sacred departure unto God was made magnificent by the sacred presence of the apostles and the incorporeal intelligences, whose life thou didst live on earth, as an initiate of the sacred mysteries, O divinely eloquent Philemon.

Manifestly exuding the sweet-smelling myrrh of sacred miracles, O blessed and wise Philemon, thou didst perfume the minds and thoughts of the pious and didst dispel the fetid passions of those who exalt Christ supremely.

Like radiant stars ever shining in the firmament of the Church, the wondrous Archippus, Apphia, Philemon and Onesimus illumine our souls.

Theotokion: Thy womb hath truly been shown to us as anew garden of paradise, O pure Theotokos, producing the Tree of life, and it hath led back into paradise those who died through the fruit of the tree, giving them life.

ODE IX

Canon of the Feast

Irmos: May the hands of the profane in no wise touch the Theotokos, the animate ark of God; but let the lips of the faithful, unceasingly chanting the cry of the angel, joyfully cry out: Truly thou art more highly exalted than all, O pure Virgin!

O pure Theotokos, as thou hast the most radiant beauty of purity of soul and art full of the grace of God from heaven, with the ever-existent light thou dost ever enlighten them that cry out with joy: Truly thou art more highly exalted than all, O pure Virgin!

Thy wonder doth surpass the power of words, O pure Theotokos, for in thee I perceive a body impervious to the movement of sin. Wherefore, thankfully I cry out to thee: Truly thou art more highly exalted than all, O pure Virgin!

Most gloriously did the Law prefigure thee, O pure one, as the tabernacle, the divine jar, the awesome ark, the veil, the staff, the inviolable temple and portal of God. Wherefore, all these things teach us to cry to thee: Truly thou art more highly exalted than all, O pure Virgin!

In hymnody David cried out to thee prophetically, calling thee the daughter of the King in the comeliness of thy virtues, beholding thee standing, elaborately adorned, at the right hand of God. Wherefore, in prophecy he cried out: Truly thou art more highly exalted than all, O pure Virgin!

Canon of the Saints

Irmos: God the Word, Who in His ineffable wisdom came from God to restore Adam, who had cruelly fallen into corruption through eating, and Who ineffably became incarnate of the holy Virgin for our sake, let us magnify in hymns with oneness of mind, O ye faithful.

Deified by divine communion, shining 'with ineffable light and ever filled with spiritual joy, O Philemon, thou dwellest fittingly in the heavens with the most sacred choir of the sacred apostles.

Wondrous is thy character, comely and beautiful thy life, and all-glorious was thy repose, O blessed apostle, as the radiant day whereon, forsaking that which is on earth, thou hast ascended in gladness to the circles of heaven.

Today the whole Church of Christ is glad, spiritually ordaining festive joy at thy memorial, for thou hast preserved it unshaken by thy right pleasing supplications to God the Savior, O most sacred Philemon.

The shrine of thy relics poureth forth drops of healing upon those who approach it in sanctity, O blessed Apostle Philemon: it banisheth illnesses and doth hallow the souls of all who ever celebrate thy divine memory.

Theotokion: **O** most immaculate one, thou bearest Him Who holdeth all things, and dost feed the Nurturer, in nowise experiencing the usual manner of giving birth. Past understanding is thy wonder, which striketh with awe both angels and men, who know thee to be the only Virgin Mother of God.

Exapostilarion: Spec. Mel.: "Hearken, ye women ...":

With faith let us praise the divine Maiden Mary, whom the company of the prophets of old proclaimed to be the jar, the staff, the tablet and the unquarried mountain; for she is led today in to the Holy of holies to be raised for the Lord.

Glory ..., Now & ever ..., The foregoing is repeated.

At the Aposticha, these stichera, in Tone VI:

Spec. Mel.: "On the third day ...":

Join chorus together, O ye virgins! * Leap up, ye maidens! * And, bearing your candles, * hymn ye with splendor * the only pure and all-holy Theotokos! * Sing forth, ye heavens!

Stichos: The virgins that follow after her shall be brought unto the King, those near her shall be brought unto Thee.

By the hand of the angel, O Virgin, * did thy Son, the Creator of all, * nourish thee with food, O pure Mistress, * revealing thy magnificence to the world * as far greater than that of the Holy of holies.

Stichos: They shall be brought with gladness and rejoicing, they shall be brought into the temple of the King.

O Virgin Bride of God, more holy than the saints, * who gavest birth to the Master of all, * Who is One of the Trinity, * beseech Him, that He deliver from misfortunes * all who hymn thee.

Glory ..., Now & ever ..., in Tone IV:

Today the Theotokos, the temple who contained God, was led into the temple of the Lord, and Zachariah received her. Today the Holy of holies rejoiceth, and the choir of angels keepeth mystic festival. And with them we also, celebrating today, cry out with Gabriel: Rejoice, O thou who art full of grace, the Lord is with thee, Who hath great mercy!

AT LITURGY

On the Beatitudes, 6 troparia from Ode I of the canon of the feast.

O all-pure one, we know thee to be a treasury of wisdom and an ever-flowing fountain of grace; and we pray thee rain down drops of knowledge upon us, that we may praise thee forever.

Being a temple and palace more exalted than the heavens, O all-pure one, thou wast set apart in the Temple of God to be prepared as a divine dwelling-place for His advent.

Shining with the Light of grace, the Theotokos hath illumined all and assembled them to adorn her most splendid festival. Come ye, let us draw nigh to her!

The glorious portal which thoughts cannot pass, having opened the doors of the Temple of God, doth now command us that have assembled to delight in her divine wonders.

Let us hasten today, honoring the Theotokos with hymns, and let us celebrate a spiritual feast; for she is offered to God in the temple as a gift.

With songs let us hymn the glorious arrival of the Theotokos; for today, as the prophets foretold, she is borne into the temple as a gift of great price, though she is herself the temple of God.

Troparion of the feast, in Tone IV:

Today is the prelude of God's good will and the proclamation of the salvation of man. The Virgin hath manifestly appeared in the Temple of God and proclaimeth Christ unto all. To her let us cry aloud: Rejoice, O thou fulfillment of the Creator's dispensation!

Troparion of the apostles, in Tone III:

O holy apostles, entreat the merciful God, that He grant to our souls remission of transgressions.

Kontakion of the saints, in Tone II:

Let us praise the apostles of Christ, the glorious Philemon, the sacred Archippus, Onesimus, Mark and Apollos, and with them the most wise Apphia-as most radiant stars illumining the ends of the earth; and let us cry out: Pray ye unceasingly in behalf of us all!

Kontakion of the feast, in Tone IV:

The most pure temple of the Savior, the precious bridal chamber and Virgin, the sacred treasury of the glory of God, is on this day brought into the house of the Lord, bringing with her the grace that is in the divine Spirit. To her do the angels of God chant the hymn: She is the heavenly tabernacle!

Prokimenon, in Tone VIII: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

EPISTLE TO PHILEMON, FROM AFTER §302 [PHILM. 1-24]

Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellow-laborer, And to our beloved Apphia, and Archippus our fellow-soldier, and to the church in thy house: Grace to you, and peace, from God our Father and the Lord Jesus Christ. I thank my God, making mention of thee always in my prayers, Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints; That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus. For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother. Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient, Yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ. I beseech thee for my son Onesimus, whom I have begotten in my bonds: Which in time past was to thee unprofitable, but now profitable to thee and to me: Whom I have sent again: thou therefore receive him, that is, mine own bowels: Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel: But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly. For perhaps he therefore departed for a season, that thou shouldest receive him for ever; Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord? If thou count me therefore a partner, receive him as myself. If he hath wronged thee, or oweth thee ought, put that on mine account; I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides. Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord. Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say. But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you. There salute thee Epaphras, my fellow-prisoner in Christ Jesus; Marcus, Aristarchus, Demas, Lucas, my fellow-laborers. The grace of our Lord Jesus Christ be with your spirit. Amen.

Alleluia, in Tone I: Stichos: The heavens shall confess Thy wonders, O Lord, and Thy truth in the congregation of saints.

Stichos: God is glorified in the council of the saints.

GOSPEL ACCORDING TO LUKE; § 50 [LK. 10: 1-15]

At that time, the Lord also appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them: The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them: The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your way out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

Communion Verse: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

THE 23rd DAY OF THE MONTH OF NOVEMBER

AFTERFEAST OF THE ENTRY OF THE THEOTOKOS INTO THE TEMPLE

COMMEMORATION OF OUR FATHERS AMONG THE SAINTS, AMPHILOCHIUS, BISHOP OF ICONIUM, & GREGORY, BISHOP OF AGRIGENTUM

AT VESPERS

On "Lord, I have cried ...", 6 stichera: three for St. Amphilochius, in Tone IV:

Spec. Mel.: "Thou hast given a sign ...":

Having inherited a mind with free will * and an intellect with absolute power over the passions, * O most blessed father, * thou didst impart intelligent mastery to thy higher part, * that, weighed with a scale most true, * it might go higher. * Wherefore, thou art admitted to divine vision * and the knowledge of God, * O divinely inspired hierarch.

Thou didst break asunder the snares * and didst foil the pursuit of the heretics, O venerable father, * avoiding division * and most wicked contraction * by the rightness of thy dogmas * and most excellent theology; * and, remaining within the bounds * of our pious Faith, * thou didst preach the Trinity in the unity of the Godhead.

Skillfully instructing * him who reigned on earth, * thou didst pass over his son * without rendering him homage, * teaching him sensibly * that when the Son is ignored as unworthy of worship * the Father is exceedingly displeased, * Who, in manner past understanding, begat Him before time dispassionately as One incorporeal, * as He Himself knoweth, O venerable one.

And three stichera of St. Gregory, in Tone VIII:

Spec. Mel.: "O all-glorious wonder ...":

O sacred father Gregory, * thou wast offered to God, * cleaving from thine earliest infancy * unto Him Who with His mighty hands created all things, * and illumined by Him, * thou didst pass through the night of the passions * and didst shine forth the light of healings and miracles of grace, * dispelling lingering ailments * and the spirits of deception.

O wondrous father Gregory, * in purity thou didst illumine thy mind with manifestations of light, * didst still the raging sea of the passions, * and taking wing with dispassion * on pinions most precious, * thou didst attain to where there is ineffable and inconceivable beauty, * ever praying for us * who praise thee.

O Gregory, father of fathers, * thou wast a standard of the priesthood, * model of chastity, * beacon of love, * throne of sensibility, * wellspring of miracles, * tongue of fiery inspiration, * mouth of sweet discourse, * vessel of the divine Spirit * and noetic garden of paradise, O blessed of God.

Glory ..., Now & ever ..., Doxasticon of the feast, in Tone IV:

Come, all ye faithful, let us praise her who alone is immaculate, who was proclaimed by the prophets and led into the temple, who was designated as a Mother before time began and hath been shown to be the Theotokos in latter times. Through her supplications, O Lord, grant us Thy peace and great mercy.

At the Aposticha, these stichera, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

Let the virgins be brought to the King in the temple of the Lord, * following thee, O Virgin, * joining chorus with radiant lamps, * preceding thee into the holy place, O pure one, * as thou wert the holy ark of God, * saith David, the ancestor of God. *

Stichos: The virgins that follow after her shall be brought unto the King, those near her shall be brought unto Thee.

Let the gates of the temple of the Lord be made ready, * and let the house of glory be opened wide, * and, rejoicing, let them receive * her who alone is far greater than the heavens * and surpasseth understanding, * and let them hymn Christ the Savior.

Stichos: They shall be brought with gladness and rejoicing, they shall be brought into the temple of the King.

Let the portals of the most divine temple be opened, * let them receive the gate of heaven within themselves; * let human nature keep festival, * and let the angels leap up, * all of them celebrating with us * the entry of the Mother of God.

Glory ..., Now & ever ..., in Tone V:

The day of joy and the most honored feast hath shone forth! For today she who remained Virgin after giving birth, as she was before birthgiving, is led into the temple of the Lord, and the elder Zachariah, the father of the forerunner, rejoiceth and crieth out in gladness: "The intercessor for the sorrowful draweth nigh unto the holy temple, in that she is holy, to be hallowed in the habitation of the King of all! Let Joachim, her forebear, be glad, and let Anna rejoice! For they have offered unto God the unblemished Mistress like a heifer three years of age. Rejoice, ye mothers! Leap up, O virgins! Ye barren women, join chorus! For the Queen of all, who hath been foretold, hath opened unto us the kingdom of heaven! Rejoice, ye people, and be glad!"

Troparion of the holy hierarchs, in Tone IV:

O God of our fathers, deal with us ever according to Thy meekness. Deprive us not of Thy mercy, but by the prayers of these saints direct our life in peace.

Glory ..., Now & ever ..., Troparion of the Feast:

Today is the prelude of God's good will and the proclamation of the salvation of man. The Virgin hath manifestly appeared in the Temple of God and proclaimeth Christ unto all. To her let us cry aloud: Rejoice, O thou fulfillment of the Creator's dispensation!

AT MATINS

At "God is the Lord ...", the troparion of the feast, in Tone IV:

Today is the prelude of God's good will and the proclamation of the salvation of man. The Virgin hath manifestly appeared in the Temple of God and proclaimeth Christ unto all. To her let us cry aloud: Rejoice, O thou fulfillment of the Creator's dispensation! (Twice)

Glory ..., that of the saints; in Tone IV:

O God of our fathers, deal with us ever according to Thy meekness. Deprive us not of Thy mercy, but by the prayers of these saints direct our life in peace.

Now & ever ..., that of the feast, once.

After the first chanting of the Psalter, this Sedalion, in Tone I:

Spec. Mel.: "When the stone had been sealed ...":

Being thyself the Holy of Holies, O Theotokos, thou wast brought to live in the Holy of Holies, as is meet, as an animate ark of the Lord and a truly divine habitation of the Holy Spirit, O Virgin Mary. Wherefore, thy Son, Who is the only-begotten of the Father, and is consubstantial with the Holy Spirit, made His abode within thee without the aid of man, deifying all mankind.

Glory ..., Now & ever ..., The foregoing is repeated.

After the second chanting of the Psalter, this Sedalion, in Tone IV:

Spec. Mel.: "Thou hast appeared ...":

The whole world is filled with gladness today on the right notable feast of the Theotokos, crying aloud: She is the tabernacle of heaven!

Glory ..., Now & ever ..., The foregoing is repeated.

Canon of the feast, with 6 troparia, including the Irmos; and two canons of the saints, with 8 troparia.

ODE I

Canon of the feast, the composition of Basil, in Tone I:

Irmos: Let us all chant a hymn of victory unto God, Who hath wrought wondrous miracles with His upraised arm, and saved Israel, for He hath been glorified!

Let us hasten today, honoring the Theotokos with hymns, and let us celebrate a spiritual feast; for she is offered to God in the temple as a gift.

With songs let us hymn the glorious arrival of the Theotokos; for today, as the prophets foretold, she is borne into the temple as a gift of great price, though she is herself the temple of God.

The blameless Anna rejoiced, maternally bringing a gift of great price to God in the temple; and with her Joachim keepeth splendid festival.

Of old, David, thine ancestor, hymned thee, O Virgin Bride of God, calling thee the daughter of Christ the King; and, having given birth to Him, as a Mother thou didst feed Him with milk as a babe.

Canon of the Holy Amphilochius, the acrostic whereof is, "I hymn the pastor who put falsehood to shame", the composition of Theophanes, in Tone IV:

Irmos: Israel of old, traversing the depths of the Red Sea with dryshod feet, vanquished the power of Amalek in the wilderness through Moses' arms uplifted in the form of the Cross.

Thou didst easily destroy the words and insolence of heresies, illumined with the radiance of Orthodoxy. O thou who art manifestly sacred, preserve us therein who honor thee.

The Lord Who ever desireth the salvation of all appointed thee as a guide for His sacred flock, O hierarch, seeing thee shining excellently in word and life.

Having chosen to contend lawfully for the Church of Christ, O glorious father, thou didst protect thyself with the sword of the Cross, and through grace wast shown to be a victor and crown-bearer.

Theotokion: To the Word Who is co-unoriginate and equally everlasting with the Father, and is the image of His essence, didst thou ineffably give birth, incarnate, O thou who knewest not wedlock.

Canon of Saint Gregory, the acrostic whereof is, "I marvel at the wonder-working Gregory", the composition of Joseph, in Tone VIII:

Irmos: To Him Who crushed battles with His upraised arm and led Israel across the Red Sea, let us chant as to our Deliverer and God, for He 'hath been glorified.

Ever illumined with the rays of the Spirit and having become a brilliant star, O sacred Gregory, by thy supplications enlighten me wholly, that I may hymn thee.

He Who knoweth all things beforehand, having shown grace to thy mind with divinely imparted effulgence, from thine earliest infancy hallowed thee, who desireth to shine forth with godly virtues and miracles, O father.

Casting off the slumber of despondency from thine eyelids, thou didst show thyself to be a vigilant luminary, O God-bearer, showing forth thy calling which is confirmed as true by material things, O Gregory.

Theotokion: I truly and decisively confess thee to be the Theotokos; for thou didst ineffably give birth to the Lord Who is understood in two natures and wills, O all-pure Virgin.

ODE III

Canon of the Feast

Irmos: **May my heart be established in Thy will, O almighty Christ God, Who established the second heaven above the waters and founded the earth upon the waters.**

O ye who love the feasts of the Church, let us keep festival and rejoice together in spirit, reveling today on the holy feast of the daughter of the King, the Mother of our God.

Rejoice today, O Joachim! Be thou glad in spirit, O Anna, leading to the Lord the three-year old child born of thee, as though she were a pure and most immaculate heifer.

Mary, the Theotokos, the habitation of God, is led into the holy temple, being three years of age in the flesh; and, going before her, virgins bear lighted lamps.

The pure ewe-lamb of God, the undefiled turtle-dove, the tabernacle containing God, the sanctuary of glory, hath chosen to dwell within the holy tabernacle.

Canon of St. Amphilochius

Irmos: **Thy Church rejoiceth in Thee, O Christ, crying aloud: Thou art my might, O Lord, my refuge and confirmation!**

The divine and luminous effulgence of thy dogmas put down the evil hordes of the heretics, O glorious Amphilochius.

As a high priest, like a river filled by God with life-creating waters, thou givest us thy piety to drink.

Illumined with abundant radiance, thou didst illumine thy mind with the mystic splendor of thy teachings, O venerable one.

Theotokion: **All of us, the faithful, declare thee to be the lustrous candle-stand, the spiritually nourishing banquet of piety, and the ark, O all-pure one.**

Canon of St. Gregory

Irmos: **My heart hath been established in the Lord, my horn hath been exalted in my God, my mouth hath been enlarged over mine enemies, and I am glad in Thy salvation.**

The Creator, accepting thy labor for His sake, O father Gregory, led thee to an elder in the desert, who taught thee the utterance of every Scripture.

Passing a whole week without food, O father, thou wast nourished with heavenly food, drinking the rain of thy tears, divinely filled to repletion.

To thee, O hierarch, was breadth of heart given by God; for thou didst richly pour forth the most pure waters of teachings which water the hearts of the faithful.

Theotokion: **T**he words of the divinely eloquent preachers have been fulfilled; for, lo! the Virgin hath given birth to a little Babe, Who is more ancient than Adam and equally enthroned with the Father.

Kontakion of the feast, in Tone IV:

Spec. Mel.: "Having been lifted up ...":

The most pure temple of the Savior, the precious bridal chamber and Virgin, the sacred treasury of the glory of God, is on this day brought into the house of the Lord, bringing with her the grace that is in the divine Spirit. To her do the angels of God chant the hymn: She is the heavenly tabernacle!

Ikos: **B**eholding the grace of the ineffable and divine mysteries of God made plainly manifest in and filling the Virgin, I rejoice; yet I know not how to understand this strange and ineffable image. How hath the pure one alone been shown to be above all creation, visible and noetic? Wherefore, wishing to praise her, I am greatly in awe in mind and word; yet, making bold, I proclaim and magnify her, saying: She is the heavenly tabernacle!

Kontakion of St. Gregory, in Tone IV: Spec. Mel.:

"Thou hast appeared today ...":

With effulgence of splendid radiance the Church of the Holy Spirit illumineth those who celebrate thy splendid repose, O venerable and most blessed father Gregory.

Sedalion of St. Amphilochius, in the same tone:

Spec. Mel.: "Go thou quickly before ...":

Thou dost enlighten the ends of the earth at thy memorial, O wise and glorious Amphilochius; for thy body poureth forth a well-spring of healings. Wherefore, thou deliverest from every infirmity those who with faith approach thine honored temple. For this cause, pray thou now, that we be saved.

Glory ..., in Tone VIII: Spec. Mel.: "Of the Wisdom ...":

Offered to the Lord from earliest infancy, as the all-glorious Samuel had been of old, thou didst likewise hear the Savior calling thee, and, having purified thy soul with gifts of good things, thou didst worthily receive the grace of the priesthood. Wherefore, shepherding thy flock in the pasture of divine knowledge, thou didst shine forth acts of healing, O Gregory. Entreat Christ God, that He grant remission of sins unto those who celebrate thy holy memory with love.

Now & ever ..., Sedalion of the feast, in Tone IV:

Spec. Mel.: "Go thou quickly before ...":

O David, go thou before us into the Temple of God, and, rejoicing, receive thou our Queen, and cry out unto her: Enter thou, O Lady! Enter thou into the Temple of the King! Her glory is understood allegorically, for from her doth Christ the Light desire to pour Himself forth upon all!

ODE IV

Canon of the Feast

Irmos: Foreseeing the incarnation of the Word in the Spirit, O Prophet Habbakuk, thou didst proclaim it, crying out: When the years draw nigh, Thou shalt be acknowledged; when the season cometh, Thou shalt be shown forth! Glory to Thy power, O Lord!

O Prophet Isaiah, prophesy unto us: Who is the Virgin Who will conceive in her womb, who, springing forth from the root of Judah, shall give birth to the right glorious Fruit of the holy seed of King David?

O virgins, commence ye to chant hymns, holding candles in your hands, and praising the arrival of the pure Theotokos who now cometh to the temple of God, and celebrating with us!

Rejoice now, O Joachim and Anna, leading into the temple of the Lord, like a heifer three years of age, the pure one born of you, who will become the Mother of God.

As the holy of holies, O pure one, thou didst love to dwell in the holy temple, and thou dost remain, conversing all-gloriously with the angels, receiving bread from heaven, O Virgin, thou nourisher of Life.

Canon of St. Amphilochius

Irmos: Beholding Thee, the Sun of righteousness, lifted up upon the Cross, the Church stood rooted in place, crying out as is meet: Glory to Thy power, O Lord!

Come, ye divinely wise, let us clap our hands with faith on the sacred festival of the godly and divinely eloquent Amphilochius, strengthened by his doctrines and theology.

As an escort of the Church as bride in Christ, O God-bearer, thou didst adorn her with the beauty of thy discourses and didst make her radiant with the comeliness of Orthodoxy.

Thy divinely eloquent tongue of theology hath made clear to all the dominion of the Trinity One in honor, that they may worship the one Godhead in three Hypostases.

Theotokion: **O** Virgin, we know thee to be the new tabernacle and pure sanctuary of the Master of all; for thou gavest birth to Him in the flesh in two united hypostases, O most immaculate one.

Canon of St. Gregory

Irmos: **I** have heard report of Thee, O Lord, and was afraid, for, as everlasting God, Thou didst by ineffable counsel issue forth from the Virgin, incarnate. Glory to Thy condescension, O Christ! Glory to Thy power!

Like goodly soil thou didst put forth grain an hundredfold, O father, and with the axe of thy teachings thou didst cut down the impious opinions of the heretics, showing thyself to be a champion of the Council, O venerable Gregory.

The judgment of heaven showed thee forth as a hierarch, to guide well the flock which Christ, Who perceived the radiance of thy soul, obtained through His blood, O father, favorite, of God.

Thou wast a temple of God cleansed of the defilement of the passions, and, standing before Him in the sacred temple, thou didst manifestly receive the advent of the Spirit in the form of a pure dove, when Christ glorified thee.

Theotokion: **T**he human race hath been saved by thy birthgiving, which passeth understanding; and those in the darkness of corruption have seen the Light Which shone forth from thy womb, the Author of our restoration, O all-pure Mistress and Maiden.

ODE V

Canon of the Feast

Irmos: **S**hine forth the radiant and everlasting light upon us who rise early in Thy commandments, O Master Who lovest mankind, Christ our God.

O all ye Orthodox, let us take up lamps, hastening to glorify the Mother of God, for she is led to the Lord today as a right acceptable sacrifice.

Let thine ancestors be glad today, O Mistress; and let her who gave thee birth rejoice with thy father, for their fruit is offered to the Lord.

Celebrating with faith, let us all hymn the unblemished heifer, most glorious and of great renown, for she gave birth to the divine Bullock in the flesh.

The divine tokens of thy betrothal, of thy birthgiving which passeth understanding, O pure Virgin, are recorded today by the Holy Spirit in the house of God.

Canon of St. Amphilochius

Irmos: **T**hou hast come, O my Lord, as alight into the world, a holy light turning from the darkness of ignorance those who hymn Thee with faith.

Illumined with the light of the threefold Sun of the Godhead, O divinely wise Amphilochius, thou didst take thy seat upon thy hierarchal cathedra.

Thou didst dedicate thyself wholly to God and wast a clarion-voiced divine herald, O most blessed father Amphilochius.

The joyous and most sacred feast of the divine and wise teacher hath dawned for us, sanctifying the world.

Theotokion: O all-pure Mother of God, magnificent adornment of all the faithful, by thy supplications wash away the defilement of my soul.

Canon of St. Gregory

Irmos: **D**rive away the gloom of my soul, O Christ God, Bestower of light, Who didst dispel the primeval darkness of the abyss, and grant me the light of Thy precepts, O Word, that, rising early, I may glorify Thee.

With thy word thou didst once cleanse the vile infirmity of the leper who came to thee with faith; for, like the godly Elisha, O divinely wise Gregory, thou didst receive from God the grace of miracles.

By thine entreaty thou didst open the mouth and ears of the deaf-mute, O most blessed Gregory; thou wast enriched with the ability to work healings, and didst plumb the depths of theology, drying up the sea of the ungodly.

Having cleansed thyself of every passionate earthly attachment, O father, like Peter, the first-chosen of the apostles, thou werkest healings by thy shadow, divinely curing those held fast by the cruel assaults of illness.

Theotokion: **W**ithout leaving the bosom of the Father to become incarnate, the Word is seen held at thy bosom as a babe, O most immaculate one. Him do thou render merciful unto those who honor thee piously, O Virgin Bride of God.

ODE VI

Canon of the Feast

Irmos: **E**mulating the Prophet Jonah, I cry: Free my light from corruption, O good Savior of the world, and save me who cry aloud: Glory be to Thee!

O ye faithful, let us celebrate the spiritual feast of the Mother of God, chanting piously; for she is more holy than the heavenly intelligences.

With spiritual hymns let us praise the Mother of the Light, O ye faithful, for she hath appeared to us today, going forth into the temple of God.

The unblemished ewe-lamb, the pure turtle-dove, is brought to dwell in the house of God, for, as immaculate, she was chosen beforehand to be the Mother of God.

The temple of God, the heavenly tabernacle, maketh entry into the temple of the law, and from her hath the Light shone forth upon us who are in darkness.

Canon of St. Amphilochius

Irmos: I will sacrifice to Thee with a voice of praise, O Lord, the Church cried out to Thee, having been cleansed of the blood of demons by the blood which, for mercy's sake, flowed from Thy side.

Having mortified the base mind in the flesh, thou didst array thyself in the grace of dispassion, O father, initiate of the sacred mysteries, and didst proclaim the Trinity in most pure teachings. *(Twice)*

Protected by the fear of God, O venerable God-pleaser, having rendered thy soul pure of defilement, thou wast shown to be the most sacred instrument of theology.

Theotokion: Knowing thee to be the pure habitation of the King of glory and the temple and throne of the Most High, we pray: Save thou our souls, O most hymned one!

Canon of St. Gregory

Irmos: As Thou didst deliver the prophet from the uttermost depths of the abyss, O Christ God, deliver me also from my sins, in that Thou lovest mankind, and guide Thou my life, I pray.

The maiden whose body had been paralyzed for many years, coming to thee with faith was strengthened by thy prayer, O venerable one, and magnified Christ, the Author of all things.

Following in the steps of the Master with a blameless life, O glorious one, unjustly oppressed and slandered, thou didst remain impervious to thine ill treatment.

Seizing thee like savage beasts, as thou wert an innocent lamb, O father, those who lived together in wickedness condemned thee to prison; but thou wast preserved by divine grace.

Theotokion: The mind is at a loss how to understand the great mystery of thy birthgiving; for thou gavest birth to the incomprehensible God Who become man, O Ever-virgin.

Kontakion of St. Amphilochius, in Tone II:

Spec. Mel.: "Seeking the highest ...":

O hierarch Amphilochius, thou divine thunder, clarion of the Spirit, husbandmen of the garden of Faith, scythe cutting down heresies, great favorite of the Trinity, standing ever with the angels, pray thou unceasingly in behalf of us all.

Ikos: **I**nspired by the Holy Spirit, the allwise hierarch of Christ sealed the Church; for, possessed of the working of power, the glorious initiate of the mysteries, the acceptable teacher of the Faith, having hearkened to the reading of the divine Scriptures, drove away Eunomius by making the sign of the life-bearing and precious Cross; and, explaining the Faith and preaching Christ, he prayeth unceasingly in behalf of us all.

ODE VII

Canon of the Feast

Irmos: **The furnace was bedewed, O Savior, and the youths, joining chorus, chanted: O God of our fathers, blessed art Thou!**

O ye who love the feasts of the Church, let us join chorus and hymn the pure Mistress, honoring Joachim and Anna as is meet.

Prophesy, O David, giving utterance in the Spirit: The virgins that follow after thee shall be brought to thee into the temple of the Queen and Mother.

The ranks of the angels rejoiced and the souls of the righteous were gladdened, for the Mother of God is led into the Holy of holies.

Receiving heavenly food, she who was to become the Mother of Christ God in the flesh excelled in wisdom and grace.

Canon of St. Amphilochius

Irmos: **The children of Abraham in the Persian furnace, afire more with love of piety than with the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!**

Heeding thy most mystical and divine admonitions, O father, we avoid Arius' division of the Godhead, glorifying with faith the uncreated and consubstantial Trinity.

Beholding Macedonius denounced by thy teachings, O father, with faith we glorify the good Spirit, Who is equally worshipped and equally unoriginate with the Father and the Son.

Explaining by thy words the incarnation of the Word in manner surpassing words, O God-pleaser, with divine wisdom thou didst teach us to worship the one God in two natures and to avoid division and confusion.

Theotokion: Come and, saved by faith in the Almighty Who was born of her, let us all fervently praise the Theotokos, crying: Blessed art thou among women, O most immaculate one.

Canon of St. Gregory

Irmos: O God of our fathers, Who saved the children from the fire by the Angel and transformed the thundering furnace into dew: Blessed art Thou!

The Creator worked a miracle when thou wast condemned, O blessed one; for the adulterous woman fell prey to the assault of the demons and showed thee to be pure, O Gregory.

The light-bestowing divine disciples of the Savior, standing before thee, O venerable one, loosed the bonds which bound thee to the tree kissing them with joy.

Taking heed of thy patience, O father, the Master sacredly adorned thee with yet greater miracles, and thou drivest away the gloom of infirmities.

Theotokion: As a Mother thou gavest birth to the Creator of all and bore in thine arms, as thou wast the throne of the cherubim, Him Who holdeth all things, O thou who knewest not wedlock.

ODE VIII

Canon of the Feast

Irmos: Him of Whom the angels and all their armies are in awe, as Creator and Lord, hymn, O ye priests; glorify, ye children; ye people, bless and exalt supremely for all ages.

Joachim rejoiceth today in splendor, and the blameless Anna offereth to the Lord God a sacrifice: the holy daughter given her according to God's promise.

The holy David and Jesse render praise, and Judah offereth homage; for the pure Virgin, of whom the pre-eternal God was born, grew forth as fruit from their root.

The all-pure Mary, the animate tabernacle is brought today into the house of God; and Zachariah taketh her in his arms as the sanctified treasure of the Lord.

O ye faithful, let us truly honor the Virgin Mother of God, who is blessed by the hands of the priests, as the portal of salvation, the noetic mountain and the animate ladder.

Canon of St. Amphilochius

Irmos: Stretching forth his hands, Daniel closed the mouths of the lions in the pit, and the young lovers of piety, girded about with virtue, quenched the power of the fire, crying aloud: Bless the Lord, all ye works of the Lord!

Adorned with hymns was thy mouth which manifestly theologized concerning the uncreated, unoriginate, consubstantial Trinity unconfused in three Hypostases, O divinely wise father, and to the Trinity do we cry out: Bless the Lord, all ye works of the Lord!

The hypostatic Wisdom gave thee riches and the glory of honor, O all-wise one, when thou didst piously theologize, didst cast down the arrogance of heresies and chant with love: Bless the Lord, all ye works of the Lord!

He Who bestoweth life upon all leadeth thee into the church of the firstborn as a faithful and divinely eloquent hierarch who exercised thy priestly office mystically and chantest with faith: Bless the Lord, all ye works of the Lord!

Theotokion: **B**ehold, the tribe of Judah shall not now lack for a guide and leader; for thou, O most immaculate one, gavest birth to Christ, the long-awaited expectation of the nations. To Him do we chant: Bless the Lord, all ye works of the Lord!

Canon of St. Gregory

Irmos: **O** Thou Who coverest thy chambers with waters, Who settest a bound of sand for the sea and sustainest all things: Thee doth the sun hymn, Thee doth the moon glorify, and to Thee doth all creation offer hymnody, as to the Creator of all, forever.

The maiden who slandered thee, a righteous man, because of the wickedness of all-iniquitous men, is freed from the dreadful wounding of the demons by thy supplication, O blessed one, and in the midst of the council God, the Judge of the contest, glorified thee for all ages.

Those who through wickedness taugt against thee are filled with gloomy darkness, O father Gregory, and thy radiant life shined forth before the fathers, in whose presence thou didst work a miracle, holding a burning coal in thy hand.

Thou hast truly shown thyself to be like a most brilliant star in the firmament of the Church, O father, and dost ever illumine with virtues and rays of miracles us who hymn thy luminous memory, O divinely wise and holy hierarch Gregory.

Theotokion: **T**hine all-glorious birth giving filleth our thoughts with awe, O thou who alone art blessed; for God received flesh from thee, while remaining immutable in essence, as He was, O Theotokos. Him do we exalt supremely forever.

ODE IX

Canon of the Feast

Irmos: We all magnify the pure one as the Mother of God, the luminous cloud upon which the unoriginate Master of all descended, like rain from heaven upon the fleece, and took upon Himself flesh for our sake, becoming man.

The divine maiden Mary, the fruit of the promise, issued forth from the righteous Joachim and Anna, and, a babe in the flesh, she is brought into the holy sanctuary like pleasing incense, to dwell in the Holy of holies.

With hymns let us praise her who was a babe by nature and was supernaturally revealed as the Mother of God; for she is led unto the Lord in the temple of the law, as the fragrance of sweet savor for the righteous, as the spiritual fruit of her righteous parents.

O ye faithful, with the angel let us fittingly cry out to the Theotokos "Rejoice!" Rejoice, O most comely Bride! Rejoice, O radiant cloud, from whom the Lord hath shone forth upon us who sit in the darkness of ignorance! Rejoice, thou hope of all!

Canon of St. Amphilochius

Irmos: Christ, the Chief Cornerstone uncut by human hands, Who united two disparate natures, was cut from thee, the unquarried mountain, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos.

Most piously theologizing concerning the one Essence in three Hypostases, the most holy, divine and unapproachable Trinity, thou hast been honored thereby, O Amphilochius manifest in sanctity.

Possessing boldness before God as a hierarch, O God-bearer, standing before thy Master be thou ever mindful of those who celebrate thy sacred and luminous memory, O blessed one.

O divinely wise and venerable father Amphilochius, as a most faithful hierarch thou givest abundant grace unto me who with ardent heart weave praises for thee and ask remission of sins.

Theotokion: Thou wast shown to be the descendant of Adam and art known to be the Mother of God; for from ages past thou wast revealed as more holy than all creation, O all-pure and blessed one. Wherefore, we magnify thee.

Canon of St. Gregory

Irmos: Blessed be the Lord God of Israel, Who hath raised up a horn of salvation for us in the house of David His servant, whereby the Dayspring from on high hath visited us and guided us into the way of peace.

Behold, the radiant festival! Behold, the sacred memorial! Behold, the grace which is upon all the faithful who have assembled, pouring forth healings in abundance! Let us draw nigh, for the shrine of Gregory poureth forth ever-flowing enlightenment and immortality upon us.

Like a river full of the waters of Christ, like an olive-tree pouring forth the oil of life, like a date-palm wast thou exalted, O Gregory. Like a vine thou bearest the grapes of thy virtues for us, and we drink the wine of incorruption therefrom.

Let the council of the sanctified, the multitude of the venerable and the ranks of all the angels rejoice with us today in thy memory, O father. Standing with them, illumined, before the Creator, be thou mindful of those who hymn thee with love.

Thou wast the sanctified vessel of Christ, O father, a pillar of the Church, the haven of the faithful, a sword cutting down falsehood, a wellspring of healings, and an abyss of divine understandings, an inextinguishable lamp and a shepherd of shepherds.

Theotokion: O Virgin Maiden who gavest birth to the timeless Light Who shone forth from the Father, illumine my soul and mind, driving far from me the darkness of the passions, that I may bless thee, the ever-blessed hope of the faithful

Exapostilarion of St. Amphilochius:

Spec. Mel.: "When the disciples ...":

Becoming divine through immaterial communion with the nature of God, O most wise one, thou wast anointed by angels as a high priest for the clergy of God, mediating between the Creator and creation, O God-pleasing father Amphilochius. Wherefore, celebrating thy memory, we hymn thee, delivered by thy prayers from corruption and perils.

Glory ..., Exapostilarion of St. Gregory:

Having adorned thy life with fasting, O wise and blessed father Gregory, thou wast shown to be a hierarch of the honored Church of Christ, illumining the Orthodox with the rays of thy teachings and ineffable miracles. Wherefore, through thy supplications ask salvation of soul for those who celebrate thine all-holy repose.

Now & ever ..., Exapostilarion of the feast:

Spec. Mel.: "Hearken, ye women ...":

With faith let us praise Mary, the divine Maiden, whom the company of the prophets proclaimed of old as the jar and the staff, the tablets and the unquarried mountain; for she is led today into the Holy of holies, to be raised for the Lord.

At the Aposticha, these stichera, in Tone II:

Spec. Mel.: "O house of Ephratha ...":

The middle wall of partition * is truly taken away * by the divine entry of the Theotokos, * and those below have now been united * with those on high.

Stichos: The virgins that follow after her shall be brought unto the King, those near her shall be brought unto Thee.

The choirs of virgins * chanted a divine hymn as, * bearing torches, * they escorted the only most immaculate one * into the house of God.

Stichos: They shall be brought with gladness and rejoicing, they shall be brought into the temple of the King.

Into the Holy of holies, * within the sanctuary, * receive thou, O Zachariah, * the Theotokos, * who is the Holy of holies.

Glory ..., Now & ever ..., in Tone VI:

Assembling today, ye councils of the faithful, let us keep spiritual festival, and let us piously praise the divine Maiden, the Virgin Theotokos, who is led into the temple of the Lord, who was chosen before out of all generations to be the habitation of Christ God, the King of all Bearing candles, O virgins, go ye on before, doing homage to the honored entry of the Ever-virgin! Ye mothers, setting aside all grief, follow joyously her who is to become the Mother of God, the mediatrix of joy for the world! And with the angel let us all joyfully cry out to the joyous one "Rejoice!", for she ever prayeth for our souls.

AT LITURGY

On the Beatitudes, 6 troparia, from Odes IV and V of the canon of the feast.

O Prophet Isaiah, prophesy unto us: Who is the Virgin Who will conceive in her womb, who, springing forth from the root of Judah, shall give birth to the right glorious Fruit of the holy seed of King David?

O virgins, commence ye to chant hymns, holding candles in your hands, and praising the arrival of the pure Theotokos who now cometh to the temple of God, and celebrating with us!

Rejoice now, O Joachim and Anna, leading into the temple of the Lord, like a heifer three years of age, the pure one born of you, who will become the Mother of God.

O all ye Orthodox, let us take up lamps, hastening to glorify the Mother of God, for she is led to the Lord today as a right acceptable sacrifice.

Let thine ancestors be glad today, O Mistress; and let her who gave thee birth rejoice with thy father, for their fruit is offered to the Lord.

Celebrating with faith, let us all hymn the unblemished heifer, most glorious and of great renown, for she gave birth to the divine Bullock in the flesh.

Troparion of the Feast, in Tone IV:

Today is the prelude of God's good will and the proclamation of the salvation of man. The Virgin hath manifestly appeared in the Temple of God and proclaimeth Christ unto all. To her let us cry aloud: Rejoice, O thou fulfillment of the Creator's dispensation!

Troparion of the holy hierarchs, in Tone IV:

O God of our fathers, deal with us ever according to Thy meekness. Deprive us not of Thy mercy, but by the prayers of these saints direct our life in peace.

Kontakion of St. Gregory, in Tone IV: Spec. Mel.:

With effulgence of splendid radiance the Church of the Holy Spirit illumineth those who celebrate thy splendid repose, O venerable and most blessed father Gregory.

Kontakion of St. Amphilochius, in Tone II:

O hierarch Amphilochius, thou divine thunder, clarion of the Spirit, husbandmen of the garden of Faith, scythe cutting down heresies, great favorite of the Trinity, standing ever with the angels, pray thou unceasingly in behalf of us all.

Kontakion of the feast, in Tone IV:

The most pure temple of the Savior, the precious bridal chamber and Virgin, the sacred treasury of the glory of God, is on this day brought into the house of the Lord, bringing with her the grace that is in the divine Spirit. To her do the angels of God chant the hymn: She is the heavenly tabernacle!

Prokimenon, in Tone VII: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

EPISTLE OF ST. PAUL TO THE HEBREWS §334 [13:7-16]

Brethren: Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday, and today, and for ever. Be not carried about with divers and strange doctrines: for it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased.

Alleluia, in Tone II: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

Stichos: The law of his God is in his heart.

GOSPEL ACCORDING TO MATTHEW, §103 [MT 24: 42-47]

The Lord said to His disciples: "Watch therefore, for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods.

Communion Verse: Rejoice in the Lord, O ye righteous; praise is meet for the upright.

THE 24th DAY OF THE MONTH OF NOVEMBER

AFTERFEAST OF THE ENTRY OF THE MOST HOLY THEOTOKOS INTO THE
TEMPLE COMMEMORATION OF THE HOLY GREAT MARTYR CATHERINE OF
ALEXANDRIA COMMEMORATION OF THE HOLY GREAT MARTYR MERCURIUS
OF CAESAREA IN CAPPADOCIA

AT VESPERS

At "Lord, I have cried ...," six stichera; three to the great martyr Catherine, in Tone I:
Spec. Mel.: "Joy of the ranks of heaven ...":

Today doth the city of Alexandria most wisely adorn itself, * having thy swaddling clothes, O martyr, * within thy divine temple. * Wherefore, we also piously celebrate * thine honored memory, O Catherine, * Pray thou in behalf of them that honor thee.

Today let us celebrate the memory of Catherine, * for by word and by deed * she truly set at naught with might * all the powers of the enemy * and the opposition of the rhetors. * By her prayers deliver us, O God, * from the godless foe.

Rejoice, most glorious and honored martyr Catherine, * for the mount of Sinai, * whereon Moses beheld the bush which burned, yet was not consumed, * doth now keep thy God-pleasing body * which Christ transferred thither, * even until the time of His Second Coming.

And three stichera to the great martyr Mercurius, in Tone IV:

Spec. Mel.: "As valiant among the martyrs ...":

O passion-bearer Mercurius, having vanquished the adversary with the help of the Spirit, as an invincible warrior thou didst cut down myriads of noetic Moors with the sword of faith, and having brought thy struggle to an end in accordance with the law, thou didst receive a crown with all the sufferers, O most blessed great martyr.

An angel, sent to thee from heaven at the behest of the divine Spirit, healed thy wounds. Yet, after thy healing, O right glorious one, thou didst endure to be treacherously pierced with heated goads, and wast suspended and stretched out, bound to a heavy stone, and thy blood was shed everywhere, O martyr.

Serving as a soldier for an earthly king, O Mercurius, thou wast commanded by him to sacrifice to demons, O divinely wise and blessed one. Thou didst endure torments, fiery immolation and a violent death. And thou didst ascend, crowned, unto Christ and wast joined to the flocks of the martyrs, praying in behalf of the world.

Glory ..., in Tone II:

O ye that love the martyrs, let us joyfully make haste to the festival of the divinely wise martyr Catherine, and with praises let us crown her as with flowers, crying out to her: Rejoice, thou that didst denounce the insolence of the foolish rhetors as full of unlearned thoughts, and led them to the divine Faith! Rejoice, thou that gavest thy body over to subtle torments for the love of thy Creator, and wast not destroyed, in that thou wast an invincible maiden! Rejoice, thou that hast inherited mansions on high as a reward for thy pains, and dost now delight in everlasting glory, which desiring, may we that hymn thee not fall away from the hope thereof.

Now and ever ..., in Tone VIII:

After thy nativity, O Mistress, Bride of God, thou didst go to the Temple of the Lord to be raised in the Holy of Holies as a consecrated maiden. Then was Gabriel sent to thee, the all-immaculate one, bringing food unto thee. All of the heavenly powers marveled, beholding the Holy Spirit abiding within thee. Wherefore, O all-pure and undefiled Mother of God, who art glorified in heaven and on earth, save thou thy race.

At the Aposticha, these stichera for the feast, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

Come, all ye that love the feasts of the Church, * and with hymns let us honor * her that alone is the pure Theotokos and Virgin, * for she is led into the Temple of God, * therein to dwell now splendidly, * the truly most holy temple of Christ, * and mediatrix of all joy.

Stichos: The virgins that follow after her shall be brought unto the King, those near her shall be brought unto Thee.

Throw open the doors, O prophet, * and receive with faith her that is brought into the Temple of the Lord, * the boast of all angels and men, * their radiant joy, * that she may dwell and dance within, * she who is the temple and abode of God.

Stichos: They shall be brought with gladness and rejoicing, they shall be brought into the Temple of the King.

Mary, the Theotokos, is brought to the Temple, * receiving bread from the angel * who appeared, crying to her, Rejoice! * without knowing man thou shalt conceive a Son, * O blessed Virgin Theotokos, Bride of God, * thou good inheritance and restoration of mortals.

Glory ..., in Tone II:

Having acquired an immaterial life, and having attained unto the godless tribunal, thou didst stand, wearing the radiance of God like flowers, arrayed in divine might, O victorious and honored Catherine, and thou didst mock the tyrant's command and didst put an end to the audacious discourse of the rhetors, O much-suffering one.

Now and ever ..., of the feast, in Tone VIII:

David foretold thee, O all-pure one, foreseeing the sanctification of thine entry into the Temple. Therein do the ends of the earth, holding festival today, glorify thee, O all-hymned one. For today, O thou Mother of the Word of life, who before giving birth wast a Virgin and after giving birth remained incorrupt, Zechariah maketh merry in the Temple, accepting thee, O Mistress; and the Holy of Holies rejoiceth, receiving thee, the wellspring of our life. Wherefore, we also cry out in psalms to thee: Beseech thy Son and our God in our behalf, that He grant us great mercy.

Troparion of the Great Martyr Catherine, in Tone IV:

Thy ewe-lamb Catherine crieth out to Thee with a loud voice, O Jesus: I love Thee, O my Bridegroom, and, seeking Thee, I pass through many struggles; I am crucified and buried with Thee in Thy baptism, and suffer for Thy sake, that I might reign with Thee; I die for Thee, that I might live with Thee. As an unblemished sacrifice accept me, who sacrifice myself with love for Thee. By her prayers save Thou our souls, in that Thou art merciful.

Or this troparion, in Tone IV:

With thy virtues, as with the rays of the sun, thou didst enlighten the unbelieving philosophers; and, like the most radiant moon shining on them that walk at night, thou didst drive away the darkness of unbelief. Thou didst bring the empress to faith and didst denounce the tyrant, O divinely elect bride. O blessed Catherine, with desire didst thou make haste to the heavenly bridal chamber, to Christ the most comely Bridegroom, and by Him hast thou been crowned with a royal crown. Standing with the angels before Him, do thou pray for us that keep thy most honored memory.

Glory ..., of the Great Martyr Mercurius, in Tone IV:

Thy martyr Mercurius, O Lord, in his suffering received an imperishable crown from Thee, our God. For, possessed of Thy might, he cast down the tormentors and set at naught the feeble audacity of the demons. By his prayers do Thou save our souls.

Now and ever ..., of the feast, in Tone IV:

Today is the prelude of God's good will and the proclamation of the salvation of man. The Virgin hath manifestly appeared in the Temple of God and proclaimeth Christ unto all to her let us cry aloud: Rejoice, O thou fulfillment of the Creator's dispensation!

AT MATINS

At "God is the Lord ...," the Troparion of the feast, in Tone IV:

Today is the prelude of God's good will and the proclamation of the salvation of man. The Virgin hath manifestly appeared in the Temple of God and proclaimeth Christ unto all to her let us cry aloud: Rejoice, O thou fulfillment of the Creator's dispensation!

Troparion of the great martyr Catherine, in Tone IV:

With thy virtues, as with the rays of the sun, thou didst enlighten the unbelieving philosophers; and, like the most radiant moon shining on them that walk at night, thou didst drive away the darkness of unbelief. Thou didst bring the empress to faith and didst denounce the tyrant, O divinely elect bride. O blessed Catherine, with desire didst thou make haste to the heavenly bridal chamber, to Christ the most comely Bridegroom, and by Him hast thou been crowned with a royal crown. Standing with the angels before Him, do thou pray for us that keep thy most honored memory.

Glory ..., Troparion of the great martyr Mercurius, in Tone IV:

Thy martyr Mercurius, O Lord, in his suffering received an imperishable crown from Thee, our God. For possessed of Thy might, he cast down the tormentors and set at naught the feeble audacity of the demons. By his prayers do Thou save our souls.

Now and ever ..., Troparion of the feast.

After the first chanting of the Psalter, this Sedalion, in Tone I:

Spec. Mel.: "When the stone had been sealed ..."-

Praise ye, O virgins! Keep festival, ye mothers! Give glory, ye people! Ye priests, bless ye the all-pure Mother of God! For she, who before was a little child in the flesh, is brought to the Temple as the most holy temple of God. Wherefore, celebrating a spiritual feast, we hymn her as an intercessor for the human race.

Glory ..., Now and ever ..., and the above is repeated.

After the second chanting of the Psalter, this Sedalion, in Tone I:

Spec. Mel.: "When the stone had been sealed ...":

Being thyself the Holy of Holies, O Theotokos, thou wast brought to live in the Holy of Holies, as is meet, as an animate ark of the Lord and a truly divine habitation of the Holy Spirit, O Virgin Mary. Wherefore, thy Son, Who is the only-begotten of the Father, and is consubstantial with the Holy Spirit, made His abode within thee without the aid of man, deifying all mankind.

Glory ..., Now and ever ..., and the above is repeated.

Canon I of the Feast of the Entry of Our Lady, in Tone IV, with six troparia, including the Irmos; and one canon each to the great martyrs, with eight troparia-

ODE I

Canon of the Feast

Irmos: I shall open my mouth, and it will be filled with the Spirit, and I shall utter praise unto the Queen and Mother; I shall appear radiantly keeping festival, and joyously shall I hymn her Entry.

O all-pure one, we know thee to be a treasury of wisdom and an ever-flowing fountain of grace; and we pray thee rain down drops of knowledge upon us, that we may praise thee forever.

Being a temple and palace more exalted than the heavens, O all-pure one, thou wast set apart in the Temple of God to be prepared as a divine dwelling-place for His advent.

Shining with the Light of grace, the Theotokos hath illumined all and assembled them to adorn her most splendid festival. Come ye, let us draw nigh to her!

The glorious portal which thoughts cannot pass, having opened the doors of the Temple of God, doth now command us that have assembled to delight in her divine wonders.

Canon to the Great Martyr Catherine, the acrostic whereof is: "With hymns do I hymn the ever-memorable Catherine," the composition of Theophanes, in Tone VIII:

Irmos: The staff of Moses once working a wonder, striking the sea in the form of a cross and dividing it, downed the mounted tyrant Pharaoh and saved Israel, who fled on foot chanting a hymn unto God.

By the prayers of the most wise martyr Catherine, O Christ, enlighten Thou the darkened eye of my soul, granting me a ray of thy splendor, O Master, which destroyeth all the gloom of my soul-destroying falls.

O most wise one, guided by the divine commandments of the Master and consumed with love for Him, in haste thou didst run to thy struggles and didst awe the tormentors with thy knowledge, discourse, wisdom and grace.

Directed by the mighty hand of Christ, thou didst escape the tempests of idolatry, O martyr, voyaging dryshod with the sail of the Cross and the divine winds of the Spirit, chanting a hymn unto God.

Rejoicing in the beauties of virginity, O wise Catherine, and possessed of divine knowledge from heaven, thou didst right boldly and courageously put to shame the proponents of false knowledge, vanquishing them mightily.

Theotokion: O all-pure one, he that proclaimeth thee to be the Theotokos doth reject every heresy; for thou gavest birth unto the ever-existing Word of God, Who became flesh immutably, O Theotokos, who art more exalted than all creation.

Canon to the Great Martyr Mercurius, the acrostic whereof is:

"May the might of Mercurius preserve me!" the composition of Joseph the Hymnographer, in Tone VIII:

Irmos: That which was cut down divided the indivisible, and the sun beheld land which it had never seen. Water drowned the wicked foe, and Israel traversed the impassable, chanting the hymn: Let us chant unto the Lord, for gloriously hath He been glorified!

Standing joyfully before the Wellspring of blessings with the choirs of heaven, O Mercurius, and filled with divine delight, O ever-memorable one, preserve them that with love celebrate thy festival, chanting unto the Lord: Gloriously hast Thou been glorified!

Willingly didst thou enter the arena of torment, O wise one, strengthened with the power of Christ, Who for our sakes willingly endured His saving sufferings; and, rejoicing, thou didst cry out: Let us chant unto the Lord, for gloriously hath He been glorified!

Adorned with the confession of Christ, O blessed one, thou didst openly revile the words of the tyrant and, with gladness, didst endure all manner of pain, O Mercurius, crying out to Him that strengthened thee: Let us chant unto the Lord, for gloriously hath He been glorified!

Theotokion: For our sake didst Thou appear incarnate of the Virgin Maiden, becoming man like unto us; and Thou dost reveal Mercurius, Thy valiant athlete, to be a faithful witness to Thy sufferings, who chanteth mightily unto Thee: Let us chant unto the Lord, for gloriously hath He been glorified!

ODE III

Canon of the Feast

Irmos: O Theotokos, thou living and abundant fount, in thy divine glory establish thou them that hymn thee and that spiritually form themselves into a choir; and vouchsafe unto them crowns of glory.

Receiving the pure and undefiled one, who is more splendid than all creation, the animate bridal chamber of God, the beautiful Temple and chamber doth today appear as that which adorneth the bride for her wedding.

David, preceding the chorus, doth leap and dance with us, and declareth thee, O all-pure one, the queen adorned, who standeth in the Temple before our King and God, O most pure one.

From her, from whom transgressions went forth among the human race, hath her correction and incorruption blossomed forth, the Theotokos, who is led today into the house of God.

The angelic armies and a multitude of all men leap for joy, and they advance as lamp-bearers before thy countenance, proclaiming thy majesty in the house of God.

Canon to the Great Martyr Catherine

Irmos: O Christ, Who in the beginning established the heavens in wisdom and founded the earth upon the waters, make me steadfast upon the rock of Thy commandments, for none is holy as Thee, O Thou that alone lovest mankind.

Responding of thine own will, thou didst go to thy suffering voluntarily, emulating Christ; and, having radiantly vanquished myriads of the prince of this world, thou wast revealed as crucified, O God-pleasing Catherine.

With strength of mind didst thou denounce the tormentors, who were overwhelmed in the abyss of godlessness, O all-praised martyr, plainly propounding the dogmas of the knowledge of God, illumined with the wisdom of God.

He that whispered thoughts of equality with God into the ears of Eve is now trod underfoot by a young maiden; for, defended with the sword of the Cross, the martyr Catherine hath put him to shame, glorying over him immeasurably.

Theotokion: O Theotokos, who alone art all-pure, raise up my morbid mind through the activity of the Life Who, from thee, manifested Himself to the world, cleansing the wounds and stripes of my sins.

Canon to the Great Martyr Mercurius

Irmos: Thou art the confirmation of them that have recourse to Thee, O Lord; Thou art the light of the benighted, and my spirit doth hymn Thee.

All aflame with divine love, O glorious Mercurius, thou didst regard fire and bonds, the sword and torments as but a dream.

Meeting with grievous wounds, thou didst hymn the Creator, O wise martyr, and didst receive the healing thereof, O glorious one.

Strengthened by the divine staff, O right valorous martyr, like an athlete thou didst mightily cast down the audacity of the enemy.

Theotokion: To prefigure thy birthgiving, which passeth understanding, O pure one, a bush appeared, burning with fire, yet unconsumed.

Kontakion of the feast, in Tone IV:
Spec. Mel.: "Willingly lifted up on the Cross ...":

The most pure temple of the Savior, the precious bridal chamber and Virgin, the sacred treasury of the glory of God, is on this day brought into the house of the Lord, bringing with her the grace that is in the divine Spirit, to her do the angels of God chant the hymn: She is the heavenly tabernacle!

Ikos: Beholding the grace of the ineffable and divine mysteries of God made plainly manifest in and filling the Virgin, I rejoice; yet I know not how to understand this strange and ineffable image. How hath the pure one alone been shown to be above all creation, visible and noetic? Wherefore, wishing to praise her, I am greatly in awe in mind and word; yet, making bold, I proclaim and magnify her, saying: She is the heavenly tabernacle!

Kontakion of the Great Martyr Mercurius, in Tone IV:
Spec. Mel.: "Thou hast appeared today ...":

Glorifying him with hymns, let us bless Mercurius, the warrior unvanquished in battle, the helper unashamed amid misfortunes, for he doth deliver from tribulations and sorrows them that celebrate his memory with gladness.

Sedalion of the Great Martyr Catherine, in Tone IV:
Spec. Mel.: "Having been lifted up on the Cross ...":

Thou didst love Christ thy Bridegroom, radiantly trimming thy lamp and shining forth with virtue, O glorious one. Wherefore, with Him thou hast entered into the bridal chamber, receiving a crown of suffering from Him. From misfortunes do thou deliver us that keep thy memory, O Catherine.

Glory ..., the Sedalion of the Great Martyr Mercurius, in the same tone:
Spec. Mel.: "Go thou quickly before ...":

Struggling, the martyr Mercurius put the deceiver to shame and became a mighty champion of Christ. Therefore, he hath now been numbered among the choirs of heaven, worthily sharing in everlasting glory. Wherefore, we faithfully celebrate his sacred memory.

Now and ever ..., the Sedalion of the feast, in the same tone:

O David, go thou before us into the Temple of God, and, rejoicing, receive thou our Queen, and cry out unto her: Enter thou, O Lady! Enter thou into the Temple of the King! Her glory is understood allegorically, for from her doth Christ the Light desire to pour Himself forth upon all!

ODE IV

Canon of the Feast

Irmos: Perceiving the unfathomable counsel of God, the incarnation from the Virgin of Thee, the Most High, the prophet Habbakuk cried out: Glory to Thy power, O Lord!

The Temple of God, receiving today the portal through whom none may pass, hath ceased to perform any service of the Law, crying: Truly truth hath appeared to them that are on earth!

The mountain overshadowed, which Habbakuk beheld of old, prefigured her that hath made her abode in the inaccessible chambers of the Temple, flourishing with virtues, for she doth cover the ends of the earth therewith.

All the earth hath seen most glorious things, things strange and marvelous, for the Virgin, receiving food from an angel, doth receive tokens of God's dispensation.

Revealed as temple and palace and animate heaven, O divine bride of the King, thou art brought today to the Temple of the Law to be kept for Him, O all-pure one.

Canon to the Great Martyr Catherine

Irmos: **T**hou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the prophet Habbakuk, I cry unto Thee: **G**lory to Thy power, O Lover of mankind!

O ever-memorable martyr Catherine, thou didst show the determination of an athlete, setting thyself against the hostile one with great endurance, trampling him beneath thy lovely feet by the power of the Cross, O passion-bearer, thou boast of the martyrs.

O most blessed Catherine, bride of Christ, thou art luminous with the radiant beams of divine beauty, splendid in comeliness. Wherefore, in gladness doth thou chant unto the Master: **G**lory to Thy power, O Lover of mankind!

Thou didst set at naught the audacity of the tyrant with the godly discourse of thy wisdom, for thou didst rescue from the abyss of the false worship of demons them that were deceived, teaching them to cry out unto Christ in hymns: **G**lory to Thy power, O Lover of mankind!

O all-praised one, who hast mightily trampled down the audacity of the enemy, the right glorious and splendid festival of thy memory hath dawned like the sun, and thereon we cry aloud to the Master: **G**lory to Thy power, O Lover of mankind!

Theotokion: **N**ow hath been cast down the might of them that reject the veneration of the icons of thee, O pure Maiden, and of Him that, in a manner surpassing understanding, was incarnate of thee and enlightened the whole world, and of all the saints. Enlighten them that honor thee with faith, O thou that alone art all-hymned.

Canon to the Great Martyr Mercurius

Irmos: I have heard the mystery of Thy dispensation, O Lord; I have considered Thy works, and glorified Thy divinity.

Thou didst make thyself like unto thy Creator, O divinely wise one, by the sufferings of thy divine martyrdom, and from Him hast thou received splendid crowns, in that thou art unconquered, O glorious one.

Now hast thou been arrayed in a garment woven of the grace of the Most High, O martyr, having shed the robe of mortality.

Having contended, even to the shedding of thy blood, against sin, thou wast shown forth as a victor and hast been vouchsafed the glory of the Most High, O Mercurius.

Theotokion: O Ever-virgin, the saving Word descended upon thee like a shower and hath dried up the flood of polytheism.

ODE V

Canon of the Feast

Irmos: All things are filled with awe at thy divine glory, for thou, O Virgin that hast not known wedlock, didst have within thy womb Him that is God over all, and didst give birth to the timeless Son, granting peace unto all that hymn thee.

The all-pure Virgin, the glorious sanctity and sacred offering which is brought today to the Temple of God, is preserved as a habitation for our one God, the King of all, as He Himself doth know.

Zechariah, beholding once the beauty of thy soul, cried out in faith: Thou art the deliverance, thou art the joy of all, thou art our restoration, through whom the Uncontainable One shall appear unto me contained.

O, thy wonders which pass understanding, O all-pure one! Strange is thy birth giving; strange is the manner of thy growth; strange also, most glorious and unutterable by men, are all thy wonders, O Bride of God.

A most radiant lamp, O Bride of God, thou hast shone forth today in the house of the Lord and dost illumine us with the precious gifts of thy wonders, O pure and all-hymned Theotokos.

Canon to the Great Martyr Catherine

Irmos: Why hast Thou turned Thy face from me, O Light unwaning? Why hath a strange darkness covered me, wretch that I am? But turn me to the light of Thy commandments, and guide my steps, I pray Thee!

Aflame with the fire of love for thy Master, O most glorious martyr, and seeking to behold His incomprehensible beauty, thou didst give thyself over to wounds of thine own accord, radiant with the graces of virginity.

Having splendidly adorned thyself with most-sacred sufferings, O good virgin maiden, thou didst ascend to the heavenly bridal chamber of Christ, and hast now been radiantly joined to thy Bridegroom in gladness, O most blessed one.

Thou art shown to be a most radiant maiden who hast loved Him that also is desired; and having finished a most difficult course, following Him Who hath been poured forth as the fragrance of thy noetic myrrh, thou didst cry out: I come, O my Bridegroom!

Theotokion: **K**nowing thee to be the true Theotokos, and knowing the Word of God Who was born of thee, O all-pure Mistress, we all preach Him Who is known in two independent natures and wills, O Mother and Bride of God.

Canon to the Great Martyr Mercurius

Irmos: **Rising at dawn, we cry unto Thee: Save us, O Lord; for Thou art our God, and we know none other than Thee.**

Lacerated, cut with a blade without respite, O Mercurius, thou didst endure, strengthened by divine hope.

Having fortified thy heart with noetic Stone, O glorious Mercurius, thou didst not waver when crushed by a stone.

Having shared in the sufferings of thy Master, thou didst partake of His glory and divine splendor.

Theotokion: **O** Virgin, who hast given birth unto the Life which hath slain death: Slay thou the sin which liveth within me.

ODE VI

Canon of the Feast

Irmos: **Celebrating this divine and most honored festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God, Who was born of her.**

Thou that hast upheld all things by Thy word hast hearkened to the prayer of the righteous ones. Wherefore, Thou hast loosed the infirmity of the barren woman, in that Thou art compassionate, and hast given them her that is the cause of joy.

Wishing to make His salvation known to the Gentiles, the Lord hath now taken from among men her that hath not known wedlock, as a sign of reconciliation and renewal.

As a house of grace, wherein treasures of the ineffable dispensation of God are laid up, O most pure one, thou didst share in unfading delight in the Temple.

Receiving thee as a royal diadem, O Bride of God, the Temple hath been made splendid and hath mounted to better things, beholding in thee the fulfillment of the prophecies.

Canon to the Great Martyr Catherine

Irmos: The abyss of my sins and the tempest of my transgressions discomfit me and thrust me down into the depths of violent despondency; but stretch forth Thy mighty arm unto me, as Thou didst to Peter, and save me, O my Guide.

The good and all-pure Word, beholding thee all resplendent in the radiance and beauty of virginity and empurpled in the blood of thy martyrdom, O maiden, caused thee to dwell in the mansions of heaven.

By the Cross wast thou able to do away with the dominion of the tyrants, denouncing the vanity of earthly wisdom and pouring forth dogmas of divinely inspired teaching, O most wise and ever-memorable Catherine.

Mightily enduring the pain of thy wounds, O most glorious martyr, thou didst cast down to the ground him that of old drove Adam from the sweetness of paradise through deceit, and thou hast been crowned with the crowns of the kingdom.

Theotokion: By thine entreaties, O Mother, Virgin Theotokos, make thy Son and our Judge, Who doth deliver us from evil circumstances, to be merciful unto me on the day of Judgment, for in thee alone do I place my trust.

Canon to the Great Martyr Mercurius

Irmos: I pour forth my prayers unto the Lord, and to Him do I declare my grief, for my soul is full of evil and my life hath drawn nigh unto hell, and, like Jonah, I pray: Lead me up from corruption, O God!

The ever-existent Word enlivened thee, beholding thee enduring all manner of torments for His sake, O wise martyr, and through His angel He commanded thee to take heart, O Mercurius, and in no wise to fear the opposition of the tormentors.

The serpent of many guises is slain and trampled beneath the beautiful feet of the athlete, the valiant warrior, for, striving unto death towards the wounds of torture of thine own will, thou wast full of glory.

To the Master didst thou wholly offer the desire of thy heart, O martyr; and, having endured the rack, thou wast crowned by Him as a victor and dost now stand before Him in the heavens with all the martyrs, O Mercurius.

Theotokion: At the angel's cry thou didst conceive the Angel of Great Counsel, O Maiden, and thou didst give birth unto Him incarnate of thy most pure blood Who, in His unutterable mercy, hath shown to all the ways which lead to life, O all-immaculate one.

Kontakion of the Great Martyr Catherine, in Tone II:

Spec. Mel.: "Seeking the highest...":

O ye that love the martyrs, raise up an honored chorus in godly manner, honoring the most wise Catherine; for in the arena she preached Christ and trod upon the serpent, putting down the knowledge of the rhetors.

Ikos: **H**aving received the wisdom of God from childhood, O martyr, thou didst also master well all external wisdom; and learning therefrom the movement of the elements and creation through discourse and Him that by His word fashioned them in the beginning, day and night didst thou render thanksgiving unto Him, setting at naught idols and them that worship them, putting down the knowledge of the rhetors.

ODE VII

Canon of the Feast

Irmos: **T**he divinely wise youths worshipped not a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoiced, chanting: **Blessed art Thou, the all-hymned Lord and God of our fathers!**

Lo, today a joyous spring hath dawned upon the ends of the earth, enlightening our souls, thoughts and minds with grace: the festival of the Theotokos. Let us mystically feast this day!

Let all things-heaven and earth, the ranks of angels and the multitude of men-bear gifts today unto the Queen and Mother of God; and let them cry out: Our joy and deliverance is brought to the Temple!

The Scriptures have come to pass, the Law hath faded like a shadow, and rays of grace have shone forth upon thee who hast entered into the Temple of God, O pure Virgin Mother, wherein thou art blessed.

Heaven and earth and the netherworld are subject to thine Offspring as Creator and God, O most pure one, and every nation of mortals doth confess that the Lord and Savior of our souls hath appeared.

Canon to the Great Martyr Catherine

Irmos: **O**nce, in Babylon, the fire stood in awe of the condescension of God; wherefore, the youths, dancing with joyous step in the furnace as in a meadow, chanted: **Blessed art Thou, O God of our fathers!**

The boast of martyrs and a teacher of piety wast thou, leading a multitude of martyrs unto Christ, thy radiant Bridegroom. And with them dost thou cry aloud, O all-praised one, chanting: Blessed is the God of our fathers!

Thy discourse most wise brought many out of the madness of idolatry unto salvation, and thou didst show them forth as radiant martyrs, who cry aloud with thee: Blessed is the God of our fathers!

Following after Thee, the maiden was brought to Thee beheaded by the sword, emulating Thy most pure Passion, crying out unto Thee, our Creator, and saying: Blessed is the God of our fathers!

Theotokion: **T**he Holy of Holies dwelt within thee in hallowed manner, O pure Virgin Theotokos, and He was born of thee incarnate to save them that cry out in faith: Blessed is the God of our fathers!

Canon to the Great Martyr Mercurius

Irmos: **I**n the furnace the Hebrew children boldly trod upon the flame and transformed the fire into dew, crying out: Blessed art Thou, O Lord God, forever!

Illumined with the light of heavenly enlightenment, O valiant warrior, thou dost enlighten them that now do hymn thee and chant: Blessed art Thou, O Lord God, forever!

O blessed one, thou hast hymned the Benefactor of all, consumed with love for Him and burning with material fire; and thou didst chant: Blessed art Thou, O Lord God, forever!

They that rendered honor unto stone and were stony of heart, O martyr, with a stone weighted down the neck of thee who cried: Blessed art Thou, O Lord God, forever!

Having mingled thy precious blood with the blood of the Master and Lover of mankind, thou didst show thyself to be a participant in His sufferings, O Mercurius, crying out: Blessed art Thou, O Lord God, forever!

Theotokion: **T**he ranks of angels stand in awe of the depth of thy mystery, O Theotokos; for God appeared incarnate of thee, He to Whom we chant: Blessed art Thou, O Lord God, forever!

ODE VIII

Canon of the Feast

Irmos: **H**earken, O pure Virgin Theotokos! Let Gabriel give utterance unto the true and ancient counsel of the Most High: Make thou ready to receive God! For through thee hath the Boundless One come to dwell with men: Wherefore, rejoicing, I cry out: Bless the Lord, all ye works of the Lord!

Anna, once, leading the all-pure temple to the house of God, faithfully said unto the priest, crying aloud: Now accept thou this child, given me by God; lead her into the Temple of the Creator; and, rejoicing, chant unto Him: Bless the Lord, all ye works of the Lord!

And Zechariah then, beholding them in the Spirit, said unto Anna: Thou dost bring hither the true Mother of Life, whom the prophets of God have clearly foretold as the Theotokos! How, therefore, can the Temple hold her? Wherefore, marveling, I cry out: Bless the Lord, all ye works of the Lord!

The handmaid of God have I been, answered Anna unto him, and I call upon Him with faith and prayer to accept the fruit of my birth-pangs, that, having received this child, I might bring her that was born unto Him that bestowed her. Wherefore, I cry aloud: Bless the Lord, all ye works of the Lord!

Truly this is a matter of the Law, the priest said to her, and strange doth this thing seem unto me, beholding her that doth most gloriously surpass the holy ones in grace led into the house of God. Wherefore, rejoicing, I cry out: Bless the Lord, all ye works of the Lord!

Canon to the Great Martyr Catherine

Irmos: Madly did the Chaldean tyrant heat the furnace sevenfold for the pious ones; but, beholding them saved by a better power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

The empress, converted by thy teachings, advanced in piety and, mightily enduring the infliction of pain, was clearly vouchsafed the everlasting kingdom of heaven, crying out to the Master: Ye priests, bless; ye people, exalt Christ supremely for all ages!

Let the entreaties of the faithful be entrusted to the martyrs, for the passion-bearer doth stand before Christ, asking that which is best for all and mediating salvation for them that earnestly celebrate her all-holy and honored memory and faithfully cry out: Ye people, exalt Christ supremely for all ages!

Throwing wide the portals of paradise, the Bridegroom doth receive thee, O all-wise one; and He hath made thee to dwell in a most radiant chamber, showing thee to be one that shares in His kingdom and His suffering. And, standing now before Him, splendidly adorned, O daughter of the King, forget us not.

The tyrant tempted thee with alluring words; the cruel one sought to deceive thee with persuasions, hoping thereby to weaken thy resolve, O glorious one; but, wishing to betroth thyself to Christ, thou didst cry out to the Master: Ye priests, hymn; ye people, exalt Christ supremely forever!

Theotokion: O all-immaculate Theotokos, thou art more sacred than the supernatural ranks of angels, for from thy virginal womb, which kneweth not wedlock, thou gavest birth unto their Creator and Lord in two natures, unconfused and immutable, God incarnate in a single hypostasis.

Canon to the Great Martyr Mercurius

Irmos: Madly did the Chaldean tyrant heat the furnace sevenfold for the pious ones; but, beholding them saved by a better power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

The choir of passion-bearers accepted as one of their number thee who wast adorned and radiant with the precious beauties of thy sufferings and thy pious and honorable martyrdom. And now thou dost unceasingly cry out: Ye priests, bless; ye people, exalt Christ supremely forever!

Piously didst thou finish thy course, O glorious one, and valiantly didst thou put the foe to shame; and, laying hold of a heavenly trophy as victor, thou dost now rejoice with the angelic choirs and dost cry out with them unceasingly: Ye priests, hymn; ye people, exalt Christ supremely forever!

In meeting thy death by the sword, and receiving the expected end, which thou didst desire, O most blessed one, thou didst water the ground with outpourings of thy blood; and thy blessed and victorious body didst thou show forth as whiter than snow, chanting: Ye priests, hymn; ye people, exalt Christ supremely forever!

Theotokion: All we, the faithful, hymn thee, O all-pure one, as her that is the cause of our restoration; for in manner beyond reproach thou didst give birth unto God, the Cause of all, Who in His lovingkindness hath restored His image which hath been marred by wickedness, O thou that alone art all-blessed and joyous.

ODE IX

Canon of the Feast

Irmos: May the hands of the profane in no wise touch the Theotokos, the animate ark of God; but let the lips of the faithful, unceasingly chanting the cry of the angel, joyfully cry out: Truly thou art more highly exalted than all, O pure Virgin!

O pure Theotokos, as thou hast the most radiant beauty of purity of soul and art full of the grace of God from heaven, with the ever-existent light thou dost ever enlighten them that cry out with joy: Truly thou art more highly exalted than all, O pure Virgin!

Thy wonder doth surpass the power of words, O pure Theotokos, for in thee I perceive a body impervious to the movement of sin. Wherefore, thankfully I cry out to thee: Truly thou art more highly exalted than all, O pure Virgin!

Most gloriously did the Law prefigure thee, O pure one, as the tabernacle, the divine jar, the awesome ark, the veil, the staff, the inviolable temple and portal of God. Wherefore, all these things teach us to cry to thee: Truly thou art more highly exalted than all, O pure Virgin!

In hymnody David cried out to thee prophetically, calling thee the daughter of the King in the comeliness of thy virtues, beholding thee standing, elaborately adorned, at the right hand of God. Wherefore, in prophecy he cried out: Truly thou art more highly exalted than all, O pure Virgin!

Canon to the Great Martyr Catherine

Irmos: Heaven is struck with awe, and the ends of the earth are amazed that God hath appeared to men in the flesh, and that thy womb hath become more spacious than the heavens. Wherefore, the legions of men and angels magnify thee as the Theotokos.

Adorned with bridal ornaments, thou hast passed on to splendid bridal chambers, holding the lamp of virginity in thy right hand and thy severed head in the other. And now, standing before Christ, thy Bridegroom, preserve thou them that hymn thee.

Thy prayer was accepted, O divinely wise one, for the Master doth save from temptations them that call upon thy name with faith, O honored one, and He doth bestow health upon them, delivering them from divers ailments, spiritual and bodily. Wherefore, in gladness we bless thee, O Catherine.

Thou hast now attained the calm harbor, O martyr, having easily sailed over this world's sea of threefold waves, and in good order, not being tempted, O most wise virgin; and thou dost offer varied riches, a multitude of martyrs, unto Christ, O most blessed Catherine.

Now joining chorus with choirs of virgins within the bridal chambers of heaven, and illumined with rays of thy sufferings, O most wise Catherine, thou hast loosed the bonds of my falls, earnestly entreating the Benefactor of all, for Whom thou didst shed thy blood.

Theotokion: Thou hast appeared, O Virgin Mother of God, giving birth in the body, in manner transcending nature, unto the good Word to Whom the Father gaveth utterance from His own heart before all ages, in that He is good, and Whom we now know to be more exalted than all bodies, even though clad in a body Himself.

Canon to the Great Martyr Mercurius

Irmos: Every ear is awed to hear of the ineffable condescension of God, that the Most High willingly did lower Himself even unto taking flesh, becoming man through the Virgin's womb. Wherefore, O ye faithful, let us magnify the all-pure Theotokos.

With grace the martyrs now dispel the stench of dung and with ineffable discourse they drive away our foul passions, and pour forth waters for the healing of our bones and water the souls of them that hymn their wondrous miracles.

We honor thee in sacred manner as a great pillar of the Church of Christ, an indestructible rampart, a city which cannot be taken captive, a mighty warrior of God the King of all, a destroyer of our enemies and a noetic and universal beacon, O martyr.

Thou didst receive an angel of light as a companion before thy suffering, a divinely wise one. Wherefore, lacerated, burned with candles and grievously cut asunder and beheaded with a sword, thou wast not afraid, O most valiant athlete of Christ.

Thy divine memorial hath dawned as a day full of enlightenment, gladness and joy for us that honor thee, O martyr Mercurius, whereon do thou remember us that keep thy memory and deliver us from grievous temptations, misfortunes and passions.

Theotokion: O portal of Light, enlighten my soul which hath been blinded by the passions and darkened by wicked thoughts, and endangered; and deliver me from temptations, misfortunes and sorrows, that I may glorify thee, the hope and confirmation of the faithful

Exapostilarion: Spec. Mel.: "By the Spirit in the sanctuary ...":

Aflame with wisdom, O virgin Catherine, most honorable of women, thou glory of passion-bearers, through God thou didst denounce the skill of the philosophers as foolishness and fables, having acquired the truly all-immaculate Mother of God as companion.

Glory ..., Now and ever ..., of the feast:

Spec. Mel.: "To the watching disciples ...":

The ranks of angels and choir of martyrs celebrate with us today on the divine entry of the godly Maiden and Mother of the Lord, together with Joachim and Anna, and the steadfast Mercurius and the all-glorious Catherine. By their prayers may we find remission of our offenses, we pray.

At the Praises, four stichera, in Tone IV:

Spec. Mel.: "Thou hast given a sign ...":

Celebrating the most sacred memory * of thine honored suffering, * O all-praised Catherine, * with unceasing cries we glorify * Jesus, the Lover of mankind, * our Savior and Lord, * Who gaveth thee steadfast patience * and showed thee forth as victorious, * and granted thee discourse, * and awed the rhetors. (Twice)

O willing martyr, * most glorious Catherine, * thou didst appear earnestly denouncing the tyrant * and the wicked madness of poly theism, * setting them at naught with the radiance of knowledge of God * and divine grace. * Thus, Christ, the Savior of our souls, * hath crowned her * as a martyr * and an immaculate virgin.

With the opening of thy mouth, * O most glorious Catherine, * thou didst receive the grace of the Spirit; * and having cleansed thyself * by thy life and patient thought, * thou didst trample down the audacity of the tyrant, * and with divine wisdom didst prefer spiritual beauty * to the beauty of the body, * O adornment of passion-bearers.

Glory ..., in Tone II, the composition of Babylas the Monk:

Having achieved an immaterial life, and having attained unto the godless tribunal, thou didst stand, wearing the radiance of God like flowers, arrayed in divine might, O victorious and honored Catherine, and thou didst mock the tyrant's command and didst put an end to the audacious discourse of the rhetors, O much-suffering one.

Now and ever ..., in Tone IV, the composition of Sergius of the Holy City:

Gathering today, O ye assemblies of the faithful, let us spiritually hold festival, and piously let us praise the divine Maiden, Virgin and Theotokos, who is brought to the Temple of the Lord, who was foreordained of all generations to be the dwelling-place of Christ the King and God of all. O virgins, bearing candles, go ye on before, honoring the honored procession of the Ever-Virgin. O mothers, setting aside all grief, joyously follow after her that will become the Mother of God and mediatrix of the joy of the world. And let us all therefore cry out with joy, Rejoice! unto the joyous one, who doth ever pray for our souls.

At the Aposticha, these stichera, in Tone II:

Spec. Mel.: "O house of Ephratha ...":

The thrice-radiant Light * enkindling thee, O Theotokos, * in the Temple of glory, * doth send thee heavenly food, * magnifying thee.

Stichos: The virgins that follow after her shall be brought unto the King, those near her shall be brought unto Thee.

From the root of David * didst thou spring forth, O Virgin; * and Gabriel, bringing thee joy, * did cry out: * Thou shalt give birth unto God, O all-pure one.

Stichos: They shall be brought with gladness and rejoicing, they shall be brought into the Temple of the King.

Good was the sacred * and divine union * of Joachim and Anna, * of whom the pure one was born * who hath now been brought to her Creator.

Glory ..., Now and ever ..., in the same melody:

O gate of heaven, * accept ye the Virgin Mary * who hath not known man, *
the pure Theotokos, * from whom came forth the deliverance of men.

AT LITURGY

On the Beatitudes, eight troparia: four from Odes VII and VIII of the Canon of the Feast, and four from Ode VI of the Canon to the Great Martyr Catherine.

Lo, today a joyous spring hath dawned upon the ends of the earth, enlightening our souls, thoughts and minds with grace: the festival of the Theotokos. Let us mystically feast this day!

Let all things-heaven and earth, the ranks of angels and the multitude of men-bear gifts today unto the Queen and Mother of God; and let them cry out: Our joy and deliverance is brought to the Temple!

The Scriptures have come to pass, the Law hath faded like a shadow, and rays of grace have shone forth upon thee who hast entered into the Temple of God, O pure Virgin Mother, wherein thou art blessed.

Heaven and earth and the netherworld are subject to thine Offspring as Creator and God, O most pure one, and every nation of mortals doth confess that the Lord and Savior of our souls hath appeared.

Aнна, once, leading the all-pure temple to the house of God, faithfully said unto the priest, crying aloud: Now accept thou this child, given me by God; lead her into the Temple of the Creator; and, rejoicing, chant unto Him: Bless the Lord, all ye works of the Lord!

And Zechariah then, beholding them in the Spirit, said unto Anna: Thou dost bring hither the true Mother of Life, whom the prophets of God have clearly foretold as the Theotokos! How, therefore, can the Temple hold her? Wherefore, marveling, I cry out: Bless the Lord, all ye works of the Lord!

The handmaid of God have I been, answered Anna unto him, and I call upon Him with faith and prayer to accept the fruit of my birth-pangs, that, having received this child, I might bring her that was born unto Him that bestowed her. Wherefore, I cry aloud: Bless the Lord, all ye works of the Lord!

Truly this is a matter of the Law, the priest said to her, and strange doth this thing seem unto me, beholding her that doth most gloriously surpass the holy ones in grace led into the house of God. Wherefore, rejoicing, I cry out: Bless the Lord, all ye works of the Lord!

Troparion of the feast, , in Tone IV:

Today is the prelude of God's good will and the proclamation of the salvation of man. The Virgin hath manifestly appeared in the Temple of God and proclaimeth Christ unto all to her let us cry aloud: Rejoice, O thou fulfillment of the Creator's dispensation!

Troparion of the Great Martyr Catherine, in Tone IV:

Thy ewe-lamb Catherine crieth out to Thee with a loud voice, O Jesus: I love Thee, O my Bridegroom, and, seeking Thee, I pass through many struggles; I am crucified and buried with Thee in Thy baptism, and suffer for Thy sake, that I might reign with Thee; I die for Thee, that I might live with Thee. As an unblemished sacrifice accept me, who sacrifice myself with love for Thee. By her prayers save Thou our souls, in that Thou art merciful.

Or this troparion, in Tone IV:

With thy virtues, as with the rays of the sun, thou didst enlighten the unbelieving philosophers; and, like the most radiant moon shining on them that walk at night, thou didst drive away the darkness of unbelief. Thou didst bring the empress to faith and didst denounce the tyrant, O divinely elect bride. O blessed Catherine, with desire didst thou make haste to the heavenly bridal chamber, to Christ the most comely Bridegroom, and by Him hast thou been crowned with a royal crown. Standing with the angels before Him, do thou pray for us that keep thy most honored memory.

Troparion of the Great Martyr Mercurius, in Tone IV:

Thy martyr Mercurius, O Lord, in his suffering received an imperishable crown from Thee, our God. For, possessed of Thy might, he cast down the tormentors and set at naught the feeble audacity of the demons. By his prayers do Thou save our souls.

Kontakion of the Great Martyr Mercurius, in Tone IV:

Glorifying him with hymns, let us bless Mercurius, the warrior unvanquished in battle, the helper unashamed amid misfortunes, for he doth deliver from tribulations and sorrows them that celebrate his memory with gladness.

Kontakion of the Great Martyr Catherine, in Tone II:

O ye that love the martyrs, raise up an honored chorus in godly manner, honoring the most wise Catherine; for in the arena she preached Christ and trod upon the serpent, putting down the knowledge of the rhetors.

Kontakion of the feast, in Tone IV:

The most pure temple of the Savior, the precious bridal chamber and Virgin, the sacred treasury of the glory of God, is on this day brought into the house of the Lord, bringing with her the grace that is in the divine Spirit, to her do the angels of God chant the hymn: She is the heavenly tabernacle!

Prokimenon, in Tone IV: Wondrous is God in His saints, the God of Israel.

Stichos: In congregations bless ye God, the Lord from the wellsprings of Israel.

THE EPISTLE OF ST. PAUL TO THE EPHESIANS [6:10-16]

Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

Alleluia, in Tone I: The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations.

Stichos: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

THE GOSPEL ACCORDING TO ST. LUKE [21:12-19]

But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not a hair of your head perish. In your patience possess ye your souls.

Communion Verse: Rejoice in the Lord, O ye righteous; praise is meet for the upright.

THE 25th DAY OF THE MONTH OF NOVEMBER

APODOSIS OF THE ENTRY OF THE THEOTOKOS INTO THE TEMPLE COMMEMORATION OF OUR FATHERS AMONG THE SAINTS, THE HIEROMARTYR CLEMENT, POPE OF ROME, AND PETER, PATRIARCH OF ALEXANDRIA AT VESPERS

On "Lord, I have cried ...", 6 stichera: 3 of the feast, in Tone I:
Spec. Mel.: "O wondrous miracle ...":

Let us join chorus today, O ye faithful, chanting to the Lord in psalms and hymns, and honoring His sacred tabernacle, the animate ark, who contained the uncontainable Word; for she is brought to the Lord, having become a babe in manner transcending nature. And Zachariah, the great high priest, receiveth her with gladness as the dwelling-place of God.

Today the animate temple of the holy glory of Christ our God, the pure one who alone among women is blessed, is led into the temple of the law, to dwell in the Holy of holies; with her Joachim and Anna rejoice in spirit, and choirs of virgins sing to the Lord, chanting in psalms and honoring His Mother.

Thou art the proclamation of the prophets, the glory of the apostles, the boast of the martyrs, the restoration of all mortals, O Virgin Mother of God; for through thee have we been reconciled with God. Wherefore, we honor thine entrance into the temple of the Lord, and with the angel all of us who find salvation through thy supplications cry out to thee in hymns: Rejoice, O all-pure one!

And 3 stichera of St. Clement, in Tone II:
Spec. Mel.: "When from the Tree ...":

As a branch of the vine of life, O most wise father and hierarch, through the Spirit thou didst put forth the beautiful grapes of dogmas, which ever exude the saving wine of divine knowledge and gladden the hearts of all the pious who truly honor thee, O most blessed God-bearer Clement.

As a disciple of the preeminent Peter, O most lauded father, thou didst establish thyself like a precious stone upon his Stone, didst demolish the fabric of polytheism with the strength of thy words and didst raise up divine temples for the worship of the Trinity, for Whom thou didst struggle, O blessed one, and receive the crown of martyrdom.

Like the light-giving sun thou didst shine forth from the lands of the West, O father, splendidly illumining the earth with the radiance of thy dogmas and thy wounds; and thou didst reach the lands of the East, O thrice-blessed one, and, slain, didst set; but thou hast richly shone forth unto Christ with heavenly beams, O Clement, enlightened unceasingly through divine communion.

Glory ..., Now & ever ..., in Tone VIII:

After thy nativity, O Mistress Bride of God, thou didst come to the temple of the Lord to be raised in the Holy of holies as one consecrated; and then Gabriel was sent to thee, the most immaculate one, bearing sustenance unto thee. All the hosts of heaven marveled, beholding the Holy Spirit make His abode within thee. Wherefore, O all-pure and undefiled Mother of God, who art glorified in heaven and on earth, save our generation!

At the Aposticha, these stichera of the feast, in Tone V:

Spec. Mel.: "Rejoice ...":

Rejoice, O heaven and earth, beholding the only immaculate Virgin, the noetic heaven, coming forth to be raised in honor in the house of God! To her did Zachariah cry out, marveling: "O portal of the Lord, I open unto thee the gates of the temple! Rejoice therein, joining chorus! For I have come to know and believe that the deliverance of Israel is manifestly coming, and that God the Word will be born of thee, granting the world great mercy!"

Stichos: The virgins that follow after her shall be brought unto the King, those near her shall be brought unto Thee.

O grace divinely manifest! With gladness Anna leadeth to the temple of God the pure Ever-virgin given her by grace, and she calleth maidens to go before her, bearing lamps and saying: "Go forth, my child! Be thou an offering and incense of sweet savor unto Him Who gave thee to us! Enter into the impassable precincts and learn the mysteries! And prepare thyself to be the gladsome and beauteous dwelling-place of Jesus, Who bestoweth upon the world great mercy!"

Stichos: They shall be brought with gladness and rejoicing, they shall be brought into the temple of the King.

The most holy Virgin, the temple in which God dwelleth, is borne into the temple of God, and maidens bearing lamps now precede her: Joachim and Anna, the excellent couple, her parents, leap for joy, dancing, for they gave birth to her who gave birth to the Creator, who, dancing in the divine tabernacles and fed by the hand of an angel, hath been shown to be the most immaculate Mother of Christ, Who bestoweth great mercy upon the world.

Glory ..., Now & ever ..., in Tone VI:

Assembling today, O ye councils of the faithful, let us celebrate spiritually the divine Maiden, the Virgin Theotokos, who is led into the temple of the Lord, and let us piously praise her who was chosen beforehand from all generations as the habitation of Christ, the King and God of all. O ye virgins, bearing lamps, go ye on before, honoring the precious procession of the Ever-virgin! Ye mothers, setting aside all grief, joyfully follow her who will become the Mother of God, the mediatrix of joy for the world! And with the angel let us all joyously cry out "Rejoice!" to the joyous one who ever prayeth for our souls!

Troparion of the hieromartyrs, in Tone IV:

O God of our fathers, deal with us ever according to Thy meekness. Take not Thy mercy away from us, but through the prayers of these saints direct our life in peace.

Glory ..., Now & ever ..., Troparion of the feast, in the same tone:

Today is the prelude of God's good will and the proclamation of the salvation of man. The Virgin hath manifestly appeared in the Temple of God and proclaimeth Christ unto all. To her let us cry aloud: Rejoice, O thou fulfillment of the Creator's dispensation!

Be it known that if the apodosis of the feast of the Entry of the all-holy Theotokos fall on a Sunday, the service of Hieromartyr Peter is omitted and chanted whenever the ecclesiarch desireth.

On Saturday, at Little Vespers, the stichera of the resurrection and of the Theotokos, as usual; troparia of the resurrection and of the feast.

At Great Vespers: After "Blessed is the man ...", on "Lord, I have cried ...", 10 stichera: 3 of the resurrection, 1 of Anatolius, 3 stichera prosomia of the feast, and 3 of St. Dement; Glory ..., the Doxasticon of the feast; Now & ever ..., the Dogmaticon in the tone of the week. Entrance. Prokimenon of the day. At Litia, the stichera of the feast; Glory ..., Now & ever. .., of the feast. At the Aposticha, the stichera of the resurrection; Glory ..., Now & ever ..., of the feast. At the blessing of the loaves, "Virgin Theotokos, rejoice ...", thrice. But if vigil is not celebrated, we chant the troparion of the resurrection; Glory ...,

Troparion of Hieromartyr Clement, in Tone IV:

All-gloriously amazing all the ends of the world with miracles of God, O sacred athlete, in manner transcending nature thou didst cause the substance of the waters of the sea to withdraw on the day of thine honored memorial, for those who ever earnestly had recourse to the church erected for thee by God to shelter thy precious relics; and after the people had returned, thou didst miraculously cause the sea to return to the shore. O all-wondrous Dement, entreat Christ God, that our souls be saved.

Now & ever ..., Troparion of the feast.

At Matins, at "God is the Lord ...", the troparion of the resurrection, twice; Glory ..., that of Clement; Now & ever ..., that of the feast. After the Kathismata, the Resurrectional Sedalia with their Theotokia. Polyeleos, and the troparia: "The assembly of the angels ...". Hypacoi' and hymns of ascent of the tone. Prokimenon and Resurrectional Gospel. "Having beheld the resurrection of Christ. .." Psalm 50, and Gospel sticheron. Canon of the resurrection, with 4 troparia, including the Irmos; that of the Theotokos, with 2 troparia; the first canon of the feast, with 4 troparia; and that of Clement, with 4 troparia. Katavasia: "Christ is born ..." After Ode III, the Kontakion and Ikos of the feast, and the Kontakion of Clement, in Tone II: Spec. Mel.: "The steadfast..."-

Thou hast been shown to all as a branch of the divine vine arrayed in sanctity, exuding the sweetness of wisdom with thy supplications, O most honored and holy Clement, that we may offer thee the noetic hymn, like a woven robe of purple: Save thou thy servants!

Sedalion of the saint; Glory ..., Now & ever ..., that of the feast.

After Ode VI, Kontakion and Ikos of the resurrection. At Ode IX we do chant the Magnificat. Exapostilarion of the resurrection; Glory ..., that of the saints; Now & ever ..., that of the feast. On the Praises, 8 stichera: 4 of the resurrection, and 4 of the feast, including the Doxasticon, with the festal Stichos:

Glory ..., the evangelical sticheron; Now & ever ..., Theotokion: "All-blessed art thou ..." Great Doxology. Troparion of the resurrection, alone. Litanies; dismissal; First Hour. On the hours: Troparion of the resurrection; Glory ..., that of the feast; Now & ever ...,

Theotokia of the hours. After "Our Father. .. ", the Kontakia of the feast and the resurrection, alternating.

At Liturgy: 10 troparia on the Beatitudes: 6 of the resurrection, and 4 from Ode IX of the canon of the feast. After the entrance: Troparia of the resurrection, the feast and the saint; then, Kontakion of the resurrection; Glory ..., that of the saint; Now & ever ..., that of the feast. Prokimena, Epistles, Alleluias and Gospels of the tone and of the feast. Communion Verses:

Praise the Lord from the heavens ..., and that of the feast.

AT MATINS

At "God is the Lord ...", the Troparion of the feast, in Tone IV:

Today is the prelude of God's good will and the proclamation of the salvation of man. The Virgin hath manifestly appeared in the Temple of God and proclaimeth Christ unto all. To her let us cry aloud: Rejoice, O thou fulfillment of the Creator's dispensation!

Glory ..., that of the saints , in Tone IV:

O God of our fathers, deal with us ever according to Thy meekness. Take not Thy mercy away from us, but through the prayers of these saints direct our life in peace.

Now & ever ..., that of the feast, again.

After the first chanting of the Psalter, this Sedalion, in Tone I:

Spec. Mel.: "The choir of the angels ...":

The fruit of the righteous Joachim and Anna is offered to God in the holy sanctuary, the nourisher of our Life who became a babe in the flesh, whom the sacred Zachariah blessed. With faith let us all bless her as the Mother of God.

Glory ..., Now & ever ..., The foregoing is repeated.

After the second chanting of the Psalter, this Sedalion, in Tone IV:

Spec. Mel.: "Joseph marveled ...":

Even before thy conception thou wast consecrated to God, O pure one, and, having been born on earth, thou hast now been offered to Him as a gift, fulfilling thy parents' vow; and having been presented in the divine temple, accompanied as a babe by lighted lamps in purity, thou hast been shown to be the receptacle of the unapproachable and divine light, as the temple of God, Truly great is thy going forth, O only Ever-virgin Bride of God!

Glory ..., Now & ever ..., The foregoing is repeated.

Canon of the feast, with 6 troparia, including the Irmos; and two canons of the saints, with 8 troparia.

ODE I

Canon of the feast, the composition of Basil, in Tone I:

Irmos: Let us all chant a hymn of victory unto God, Who hath wrought wondrous miracles with His upraised arm, and saved Israel, for He hath been glorified!

Let us hasten today, honoring the Theotokos with hymns, and let us celebrate a spiritual feast; for she is offered to God in the temple as a gift.

With songs let us hymn the glorious arrival of the Theotokos; for today, as the prophets foretold, she is borne into the temple as a gift of great price, though she is herself the temple of God.

Triadicon: O consubstantial Trinity-Father, Son and Holy Spirit: Thee do we glorify with faith as the Creator of all, and to Thee do we piously cry out: Save us, O God!

Clad in a robe stained purple by the dye of thy blood, our King and God, coming forth, hath restored the whole human race in His compassion.

Canon of hieromartyr Clement, the composition of Theophanes, in Tone VIII-

Irmos: Traversing the water as though it were dry land, and escaping the evil of Egypt, the Israelite cried aloud: Let us chant unto our Deliverer and God!

Having been taught by the godly Peter, preeminent among the apostles, and acquired divine understanding from him, O father, thou didst denounce the falsehood of idolatry.

Christ setteth thee forth on earth as a divinely planted vine, the virtuous fruits of pious doctrines, a truly flourishing vineyard.

The sound of thy divine precepts hath truly passed over all the ends of the earth, O wise Clement, and hath enlightened all to theologize concerning the Trinity, the Godhead in unity.

Theotokion: Behold, the prophets' predictions concerning thee have truly reached their fulfillment! For, having conceived the Word without seed, O Theotokos, thou gavest birth to Him in the flesh.

Canon of hieromartyr Peter, the acrostic whereof is: "I praise the thrice-rich Peter", the composition of Theophanes, in Tone VIII:

Irmos: Let us chant unto the Lord Who led His people across the Red Sea, for He alone hath gloriously been glorified.

As thou hast thy dwelling in the most splendid mansions, O most blessed Peter, by thy supplications grant me enlightenment.

Having been taught understanding and been adorned with the priesthood, O most blessed Peter, thou didst offer thyself to Christ in the shedding of thy blood.

O blessed one, thou wast given by God to the Church of Christ as an offering of great value, as an elaborate ornament.

Theotokion: O all-pure Theotokos, we hymn thee, who gavest birth supernaturally to the Incarnate, everlasting and all-divine Word.

Katavasia: Christ is born, give ye glory! Christ cometh from heaven, meet ye Him! Christ is on earth, be ye exalted! O all the earth, sing ye unto the Lord, and chant with gladness, O ye people, for He hath been glorified!

ODE III

Canon of the Feast

Irmos: May my heart be established in Thy will, O almighty Christ God, Who established the second heaven above the waters and founded the earth upon the waters.

O ye who love the feasts of the Church, let us keep festival and rejoice together in spirit reveling today on the holy feast of the daughter of the King, the Mother of our God.

Rejoice today, O Joachim! Be thou glad in spirit, O Anna, leading to the Lord the three-year old child born of thee, as though she were a pure and most immaculate heifer.

Triadicon: **T**he Father is light, His Son is light, and the comforting Spirit is light. For the Trinity, shining forth as from a single sun doth divinely illumine and preserve our souls.

O pure one, the prophets proclaimed thee to be the ark of holiness, the golden lamp stand, the lamp and the table, and we hymn thee as the tabernacle which contained God.

Canon of Hieromartyr Clement

Irmos: **Plant Thou the fear of Thee in the hearts of Thy servants, O Lord, and be thou the confirmation of us who call upon Thee in truth.**

Richly, O wise one, was the grace of the Spirit poured forth in thy lips, whereby thou hast enlightened all by thy divine teachings and led them to Christ.

With the fire of abstinence thou didst utterly consume the fiery assaults of the passions having made thyself a temple of the divine Spirit, O father of valiant mind.

Having ascended the mountain of divine virtues and been covered by noetic darkness thou didst perceive the ineffable effulgence of the Spirit in thy pure soul.

Theotokion: **I**neffably, O all-pure one, didst thou conceive the Savior and Lord, Who hath delivered from evils us who call upon thee in truth.

Canon of Hieromartyr Peter

Irmos: **There is none as holy as the Lord and none as righteous as our God, Whom all creation doth hymn. There is none more righteous than Thee, O Lord!**

Thou didst mount to the heavens, riding thy blood as it were a chariot, O all-wise one, where Christ, our Forerunner, Who alone is sinless, hath entered.

Thou didst forsake this corruptible life and didst find life immortal, O blessed one, where, crowned, thou joinest chorus, praying that our souls be saved.

Thou didst flourish like a most fruitful palm-tree; thou wast shown to be like a fertile olive-tree in the courts of the Lord, O divinely inspired one, and like myrrh, frankincense and sweetly fragrant ointment.

Theotokion: **W**e all hymn the holy Virgin, as the door of salvation, the beautiful garden, the cloud of the everlasting Light, saying to her: Rejoice!

Katavasia: **T**o Christ, the Son Who was begotten of the Father incorruptibly before the ages, and in latter times without seed became incarnate of the Virgin, let us cry aloud: **O Lord, Who liftest up our horn, holy art Thou!**

Kontakion of the hieromartyrs, in Tone IV:

Spec. Mel.: "Thou hast appeared today ...":

O ye divine and immovable towers of the Church, godly pillars of piety truly strong, most lauded Clement and Peter: by your supplications preserve us all.

Sedalion of hieromartyr Clement, in the same tone & melody:

Having shone forth like the radiance of the sun, O venerable Clement, divinely eloquent light-bearer, boast of martyrs, thou dost radiantly shine upon the whole world with thy teachings.

Glory ..., Sedalion of hieromartyr Peter, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Thou didst lead the flock given thee by Christ, the Judge Most High, and didst tend it in meadows of goodly life with thy most wise dogmas, driving away Arius, as he were a savage wolf, who had come among them with ungodly teachings, wherefore, thou didst lay down thy life for them, and didst earn the name shepherd, as said the Lord. O blessed hierarch Peter, entreat Christ God, that He grant remission of sins to those who honor thy holy memory with love.

Now & ever ..., Sedalion of the feast, in Tone IV:

Spec. Mel.: "Joseph marveled ...":

With gladness Mary, the Theotokos, is all-gloriously brought into the house of God: the unblemished ewe-lamb, the undefiled bridal-chamber, whom the angels of God escort with faith and all the faithful ever call blessed and hymn her unceasingly with a loud voice in thanksgiving: Thou art our glory and salvation, O most immaculate one!

ODE IV

Canon of the Feast

Irmos: **F**oreseeing the incarnation of the Word in the Spirit, O Prophet Habbakuk, thou didst proclaim it, crying out: **When the years draw nigh, Thou shalt be acknowledged; when the season cometh, Thou shalt be shown forth! Glory to Thy power, O Lord!**

O Prophet Isaiah, prophesy unto us: Who is the Virgin Who will conceive in her womb, who, springing forth from the root of Judah, shall give birth to the right glorious Fruit of the holy seed of King David?

O virgins, commence ye to chant hymns, holding candles in your hands, and praising the arrival of the pure Theotokos who now cometh to the temple of God, and celebrating with us!

Triadicon: **L**et us piously glorify the Persons of the Trinity, the Unity in image, the true God, Whom the ranks of angels and archangels hymn as Master of creation and men ever faithfully worship.

O all-holy and pure one, unceasingly entreat thy Son and God, to Whom thou gavest birth in the flesh, that He deliver all thy servants from the multifarious snares of the devil and from all the temptations which assail us.

Canon of Hieromartyr Clement

Irmos: **T**hou art my strength, **O** Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the Prophet Habbakuk I cry to Thee: **G**lory to Thy power, **O** Thou Who lovest mankind!

Having arrived in the East from the West, **O** blessed one, thou didst join the Apostle Peter, and, illumined by his divine effulgence and teachings, thou didst pass over all the lands of the West, announcing with him the word of salvation.

Thou wast another Moses, **O** Clement, for, setting forth the laws of God for all and writing down sacred teachings, thou dost set in order all the fullness of the Church. Wherefore, having thee as our legislator and teacher, we all honor thee with faith.

Having washed away all the sweat of ascetic endeavor, **O** blessed one, thou wast shown to be a hierarch, leading all by thy divine narrations to the pious faith of Christ; and having suffered lawfully, thou didst fittingly plait a wreath, **O** ever-memorable one.

Theotokion: **W**e have acquired thee, with God, as our helper; for thou wast the Mother of God, the Creator and Fashioner, Who took upon Himself our image and saved it from corruption and death, and hath glorified it with divine glory, **O** all-immaculate one.

Canon of Hieromartyr Peter

Irmos: **W**ith divine sight the prophet saw Thee, Who desired to become incarnate of the only Theotokos, the mountain overshadowed, **O** Word, and with fear he glorified Thy power.

Having trod the path of the virtues, O God · bearing father, thou didst attain the mansions on high, adorned with the anointing of the priesthood and resplendent with the blood of martyrdom.

With the outpourings of the torrents of thy blood, O blessed one, thou didst quench the furnace of deception and didst destroy the darkness of the persecutors, O right glorious hieromartyr.

Thou hast shown thyself to us as a new Peter, truly shining with apostolic gifts, a performer of sacred mysteries and as a witness to the sufferings of thy Master, O thou who art most rich.

Theotokion: **H**aving given birth to the Fulfillment of all good things, O Virgin, fulfill thou our petitions, asking for us deliverance from sins, enlightenment and great mercy.

Katavasia: **R**od out of the stem of Jesse, and Branch of his roots, O Christ, Thou didst spring forth from the Virgin; from the mountain overshadowed and densely wooded hast Thou come, incarnate of her that kneweth not man, O Thou praised and immaterial God. Glory to Thy power, O Lord!

ODE V

Canon of the Feast

Irmos: **S**hine forth the radiant and everlasting light upon us who rise early in Thy commandments, O Master Who lovest mankind, Christ our God.

O all ye Orthodox, let us take up lamps, hastening to glorify the Mother of God, for she is led to the Lord today as a right acceptable sacrifice.

Let thine ancestors be glad today, O Mistress; and let her who gave thee birth rejoice with thy father, for their fruit is offered to the Lord.

Triadicon: **R**endering glory, let us worship the one all-unoriginate and everlasting Godhead, Who in three Persons is indivisible by nature and is equal in honor by glory.

O Theotokos, ever delivered from misfortunes and sorrows, we have acquired thee as a calm haven and an impregnable rampart, and thy supplication amid evil circumstances.

Canon of Hieromartyr Clement

Irmos: **E**nlighten us with Thy precepts, O Lord, and with Thine upraised arm grant us Thy peace, O Thou Who lovest mankind.

Walking in the light of the Lord's commandments, O blessed one, thou wast verily shown to be His true child.

Thou didst renounce all passionate attachments on earth, O hierarch, that thou mightest receive the goodly fame which is to come and the splendor of the glory of Christ.

Adorned with the splendors of the martyrs, thou now standest with the angels before the Master. Pray thou for those who hymn thee.

Theotokion: O Virgin Mother of God, by thy supplications deliver from misfortunes those who hymn thee with faith, for we know thee to be our intercessor, O pure one.

Canon of Hieromartyr Peter

Irmos: Rising early, we cry unto Thee: Save us, O Lord! For Thou art our God, and we know none other god than Thee.

Having ascended the rock of faith, O athlete, thou didst remain unshaken amid temptation by the adversary.

With the flaming sword of the Holy Spirit, O hierarch, thou didst slay Arius the blasphemer by divine judgment.

Strengthened by the might of the Savior, O glorious one, thou didst trample down the power and might of the enemy.

Theotokion: We hymn thee, as Virgin after giving birth, O Theotokos, for for the world thou gavest birth in the flesh unto God the Word.

Katavasia: As God of peace and Father of mercies, Thou didst send Thine Angel of great counsel, granting us peace. Therefore, guided to the light of the knowledge of God, and, waking at dawn out of the night, we glorify Thee, O Lover of mankind!

ODE VI

Canon of the Feast

Irmos: Emulating the Prophet Jonah, I cry: Free my light from corruption, O good Savior of the world, and save me who cry aloud: Glory be to Thee!

O ye faithful, let us celebrate the spiritual feast of the Mother of God, chanting piously; for she is more holy than the heavenly intelligences.

With spiritual hymns let us praise the Mother of the Light, O ye faithful, for she hath appeared to us today, going forth into the temple of God.

Triadicon: O Unity in three Hypostases Father, Son and upright Spirit, indivisible Trinity: Have mercy upon those who worship thy divine dominion.

He Who is uncontainable by anything, being contained within thy womb, O all-pure Mother of God, issued forth from thee as God and man in two natures.

Canon of Hieromartyr Clement

Irmos: Cleanse me, O Savior, for many are mine iniquities; and lead me up from the abyss of evils, I pray, for to Thee have I cried, and Thou hast hearkened unto me, O God of my salvation.

A fire with zeal for the love of the Lord, O wise one, thou didst mightily denounce the falsehood of idolatry with discourse directed against it and with miraculous manifestations, O most lauded one.

Thou didst preserve the eye of thy heart from slumber, in nowise falling into the sleep of evil, ascending to the preeminent one with divine ascents of the virtues.

Receiving the authority to bind and loose transgressions from Christ the Savior as an honored hierarch, lift thou the debt of my manifold transgressions, leading me to repentance.

Theotokion: By thine entreaties, O pure one, rescue me from misfortunes and cruel perils, and deliver me, I pray; for thou art an inviolable rampart, a haven and wall of protection, and an unassailable bulwark.

Canon of Hieromartyr Peter

Irmos: Grant me a robe of light, O greatly merciful Christ our God, Who clothest Thyself in light as with a garment.

Having lived for God in chastity and righteousness, O most blessed Peter, thou didst receive from Him a blessed end.

O wondrous Peter, thou didst offer thyself as a most perfect and acceptable sacrifice unto God Who became a sacrifice for thy sake.

Full of spiritual discourse, thou wast an instrument played by the Spirit, giving rise to ineffable music, O divinely eloquent one.

Theotokion: O thou who at the angel's word alone gavest birth to the Word in the flesh, deliver our souls from the snares of the enemy, we pray.

Katavasia: The sea monster thrust forth, like a babe from the womb, Jonah whom it had swallowed; and the Word, Who dwelt within the Virgin and took flesh of her, came forth, preserving her incorrupt. For, being Himself not subject to corruption, he preserved her that gave Him birth unharmed.

Kontakion of the feast, in Tone IV:

Spec. Mel.: "Having been lifted up ...":

The most pure temple of the Savior, the precious bridal chamber and Virgin, the sacred treasury of the glory of God, is on this day brought into the house of the Lord, bringing with her the grace that is in the divine Spirit. To her do the angels of God chant the hymn: She is the heavenly tabernacle!

Ikos: Beholding the grace of the ineffable and divine mysteries of God made plainly manifest in and filling the Virgin, I rejoice; yet I know not how to understand this strange and ineffable image. How hath the pure one alone been shown to be above all creation, visible and noetic? Wherefore, wishing to praise her, I am greatly in awe in mind and word; yet, making bold, I proclaim and magnify her, saying: She is the heavenly tabernacle!

ODE VII

Canon of the Feast

Irmos: The furnace was bedewed, O Savior, and the youths, joining chorus, chanted: O God of our fathers, blessed art Thou!

O ye who love the feasts of the Church, let us join chorus and hymn the pure Mistress, honoring Joachim and Anna as is meet.

Prophecy, O David, giving utterance in the Spirit: The virgins that follow after thee shall be brought to thee into the temple of the Queen and Mother.

Triadicon: Let us glorify the indivisible Trinity, and let us hymn the one Godhead: the Father, the Word and the most Holy Spirit.

Entreat the Lord to Whom thou gavest birth, in that He is compassionate by nature, O Theotokos, that He save the souls of those who hymn thee.

Canon of Hieromartyr Clement

Irmos: In Babylon, the pious youths would not worship the golden image, but, bedewed in the midst of the fiery furnace, they chanted a hymn, saying: O God of our fathers, blessed art Thou!

Thou didst shine forth like the dawn, illumining all the ends of the earth and driving away the most deceitful night of the falsehood of idolatry, O divinely eloquent one, crying: Blessed art Thou, O God of our fathers!

Desiring to save all through thy supplications, God bestowed clear sight upon Sisinnius, opening the eyes of both his soul and body, O father; and thereafter he found enlightenment in the divine font.

Thou pourest forth streams of healings from thy divine shrine, O glorious Clement, and dost ever deliver from many sufferings those who have recourse to thee and chant: Blessed is the God of our fathers!

Theotokion: It was fitting that He Who became incarnate of thee without seed issue forth, O all-pure Virgin; for thou gavest rise to thy Son in manner greater than all others, O pure one. Wherefore, we unceasingly cry out: Blessed is the Fruit of thy womb!

Canon of Hieromartyr Peter

Irmos: Same as that of the preceding canon. Adorned with a godly life and illumined with divine light, O wise one, thou didst enter into the impassable precincts of heaven, making thine abode there, and crying out to the Creator: Blessed is the God of our fathers!

That thou mightest please Christ God most splendidly, O divinely blessed one who art most rich, of thine own will thou didst give thyself over to the hands of the iniquitous, chanting: Blessed is the God of our fathers!

Wholly illumined, thou wast vouchsafed to behold Christ Who showed thee His own robe, woven from on high, which was cruelly rent, O venerable one, and thou didst cry: Blessed art Thou, O God of our fathers!

Theotokion: In that thou art wholly pure, thou didst receive the incarnate Word in thy womb; but entreat Him, that He cleanse my soul and body of transgressions, O all-pure one, for I run to thee with pure faith.

Katavasia: The children raised together in piety, scorning the impious decree, feared not making the threat of the fire; but, standing in the midst of the flame, they sang: O God of our fathers, blessed art Thou!

ODE VIII

Canon of the Feast

Irmos: Him of Whom the angels and all their armies are in awe, as Creator and Lord, hymn, O ye priests; glorify, ye children; ye people, bless and exalt supremely for all ages.

Joachim rejoiceth today in splendor, and the blameless Anna offereth to the Lord God a sacrifice: the holy daughter given her according to God's promise.

The holy David and Jesse render praise, and Judah offereth homage; for the pure Virgin, of whom the pre-eternal God was born, grew forth as fruit from their root.

Triadicon: Let the thrice-holy Father, the Son and the Holy Spirit, the indivisible Unity, the one Godhead Who holdeth all creation in His hand, be hymned for all ages!

The unoriginate Word beginneth to exist in the flesh, being born of the Virgin Maiden as was His good pleasure, both God and man, restoring us who before had fallen, in His utter com passion.

Canon of Hieromartyr Clement

Irmos: When the musical instruments were sounded and countless people worshiped the image on Dura, the three youths, refusing to submit, hymned and glorified the Lord for all ages.

As a disciple of Peter, thou didst emulate his divine character, O athlete Clement; wherefore, thou wast truly shown to be the inheritor of his cathedra, illumining all creation.

Having mystically reddened thy lips with the cup of wisdom, O Clement, thou didst cause the abyss of divine teachings to overflow, drowning the fear wrought by the demons and pouring forth salvation upon men's souls.

The Church, having acquired thy divine statutes as a most precious ornament, boasteth in thee and moveth all" to honor thy memory with faith for all ages.

Theotokion: O Mary, Virgin Theotokos, who for men gavest birth to God the Savior in the flesh: Save those who hymn thy birthgiving with faith and exalt thee supremely for all ages.

Canon of Hieromartyr Peter

Irmos: **The Lord Who was glorified on the holy mountain and revealed the mystery of the Ever-virgin to Moses in the fiery bush, hymn and exalt supremely for all ages!**

Thou didst suppress the ripe perniciousness of the most evil blasphemy of Arius, cutting him off from the company of the faithful and driving him from the fold of the Church, O divinely wise one.

Peter was shown to be the leader, the divine primate of the choir of the apostles, and thou wast the pillar of the martyrs, O wise God-bearer Peter, and a sacred performer of the divine mysteries.

Having been taught the understanding of things to come through divine inspiration, O thou of godly eloquence, and perceived thy departure from the earth through martyrdom, thou hast passed over to the highest, to Christ, the Lord of glory, for all ages.

Theotokion: **The Lord Who dwelt in the Virgin's womb and in manner awesome past understanding issued forth from her and restored ancient Adam, hymn and supremely exalt for all ages.**

Katavasia: **The dew-bearing furnace presented an image of a supernatural wonder, for it consumed not the young men whom it had received, as the fire of the Godhead consumed not the Virgin's womb, wherein it had entered. Wherefore, chanting, let us sing: Let all creation bless the Lord, and exalt Him supremely for all ages!**

At Ode IX the Magnificat is not chanted, but we chant the refrain of the feast:

Refrain: Magnify, O my soul, her who hath been led into the temple of the Lord and been blessed by the hands of the priest.

ODE IX

Canon of the Feast

Irmos: We all magnify the pure one as the Mother of God, the luminous cloud upon which the unoriginate Master of all descended, like rain from heaven upon the fleece, and took upon Himself flesh for our sake, becoming man.

The divine maiden Mary, the fruit of the promise, issued forth from the righteous Joachim and Anna, and, a babe in the flesh, she is brought into the holy sanctuary like pleasing incense, to dwell in the Holy of holies.

Refrain: Magnify, O my soul, the dominion of the indivisible Godhead in three Hypostases.

Triadicon: Let us glorify the indivisible Trinity, the Essence in three Hypostases, the undivided glory, Who, in a single Godhead, is unceasingly hymned in heaven and on earth, piously worshiping the Father, the Son and the Spirit.

Refrain: Magnify, O my soul, the all-pure Theotokos, who is more honorable and more glorious than the armies on high.

O Virgin Theotokos, pray thou, that we who flee with faith beneath thy compassion and piously worship thy Son as God and Lord of the world be delivered from corruption, misfortunes and all manner of temptations.

Canon of Hieromartyr Clement

Irmos: Saved by thee, O pure Virgin, we truly confess thee to be the Theotokos, magnifying thee with the incorporeal choirs.

Having finished thy race with many struggles and kept the Faith of Christ without wavering, thou hast been adorned with the crown of righteousness.

As of old thou didst save the boy overtaken by the sea at the time of thine annual procession, O martyr of Christ, so also save me from the abyss of sin.

O athlete Clement, from perils, misfortunes and sorrows save those who honor thee with love, entreating Christ the Creator.

Theotokion: Fill my heart with joy, O Virgin who received the Fullness of joy, wiping away the grief of sin.

Canon of Hieromartyr Peter

Irmos: The birthgiving of the Ever-virgin, which was revealed to the law-giver on the mountain in the fire and the bush, for the salvation of us the faithful, we magnify with unceasing hymns.

Let us hymn the wondrous Peter who was appointed beforehand to serve in sanctity as a hierarch, right gloriously received the crown of the priesthood and emulated the suffering of Christ.

Let us hymn the God-bearing Peter, who was strengthened by the staff of the power of the Lord, who was made a priest and served as priest, and who offered himself to Christ as a sacrifice.

Let us hymn the God-pleasing Peter, who was permeated with the effulgence of the Trinity, hath found delight in the most splendid radiance thereof and asketh salvation for us.

Thou givest salvation abundantly to my soul, for as primate thou hast the authority to loose and bind transgressions through thine entreaties, O most sacred one.

Theotokion: **T**hou art our sword and rampart, O Theotokos, thou art the help of those who have recourse to thee, and we now prompt thee to make supplications, that we may be delivered from our enemies.

Katavasia II: A strange and most glorious mystery do I behold: the cave is heaven; the Virgin, the throne of the cherubim; the manger, the place wherein lay Christ God Whom naught can contain, Whom praising, we magnify!

Exapostilarion: Spec. Mel.: "Hearken, ye women ...":

Now hath been revealed to us the excellent day of the sacred heirs of the sacred apostles, Peter and Clement, the preachers of the Faith, the invincible martyrs, whose annual memorial we all celebrate with faith.

Glory ..., Now & ever ..., Exapostilarion of the feast, in the same melody:

With faith let us praise Mary, the divine Maiden, whom the company of the prophets proclaimed of old as the jar and the staff, the tablets and the unquarried mountain; for she is led today into the Holy of holies, to be raised for the Lord.

At the Praises, 6 stichera: 3 of the feast, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

Virgins bearing lamps, * escorting the Ever-virgin with splendor, * truly prophesy the future in the Spirit; * for the Theotokos, as the temple of God, * is led as a child with virginal glory * into the temple.

Truly the Theotokos hath appeared to the world * as the right glorious fruit of a holy promise, * for she surpasseth all. * Piously led into the temple of God, * she fulfilleth the supplication of her parents', * and is preserved by the divine Spirit.

Faithfully raised on heavenly bread, O Virgin, * in the temple of the Lord, * thou hast given birth to the Word, the Bread of life, for the world, * to Whom thou wast mystically promised beforehand by the Spirit * as the chosen and most immaculate temple, * betrothed to God the Father.

And 3 stichera of hieromartyr Peter, in the same tone & melody:

Defending the consubstantiality * of the transcendent Trinity, O most blessed one, * as of an uncreated Unity, * thou didst cast down Arius, * showing us the inseparability of the Son, * that His divinity is the same * as that of the Father and the Spirit.

The murderous assault of the persecutors hath ceased, * the outpouring of blood hath now staunched, vanished, * both being sealed, O wise Peter, * by thy sacred witness, * as once the young Moses * staunched the flow with the stone of Zipporah.

Having lived as a pastor, O hieromartyr of Christ, * thou didst valiantly show forth struggles of martyrdom, * receiving a single crown through both, * adorned with both * the priesthood and the pangs of suffering; * wherefore, pray thou, that we be saved.

Glory ..., in Tone IV:

Anointed a priest by the hand of God, O namesake of the preeminent one and sharer in his works, thou didst feed the noetic sheep with the grass of the Gospel, as a wise and true pastor, and didst show thyself to be a worthy successor of Mark. With the blood of suffering thou didst finish the race of faith, sacrificed beforehand for the people and emulating Christ. Pray thou in behalf of our souls.

Now & ever ..., in Tone II:

Today the most immaculate Virgin is brought into the temple, into the habitation of God, the King of all, the Nourisher of our whole life. Today the most pure sanctuary is led into the Holy of holies like a heifer of three years. Like the angel let us cry out unto her: Rejoice, O thou who alone art blessed among women!

Great Doxology. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes: 8 troparia, from Ode IX of both canons of the feast.

O pure Theotokos, as thou hast the most radiant beauty of purity of soul and art full of the grace of God from heaven, with the ever-existent light thou dost ever enlighten them that cry out with joy: Truly thou art more highly exalted than all, O pure Virgin!

Thy wonder doth surpass the power of words, O pure Theotokos, for in thee I perceive a body impervious to the movement of sin. Wherefore, thankfully I cry out to thee: Truly thou art more highly exalted than all, O pure Virgin!

Most gloriously did the Law prefigure thee, O pure one, as the tabernacle, the divine jar, the awe-some ark, the veil, the staff, the inviolable temple and portal of God. Wherefore, all these things teach us to cry to thee: Truly thou art more highly exalted than all, O pure Virgin!

In hymnody David cried out to thee prophetically, calling thee the daughter of the King in the comeliness of thy virtues, beholding thee standing, elaborately adorned, at the right hand of God. Wherefore, in prophecy he cried out: Truly thou art more highly exalted than all, O pure Virgin!

The divine maiden Mary, the fruit of the promise, issued forth from the righteous Joachim and Anna, and, a babe in the flesh, she is brought into the holy sanctuary like pleasing incense, to dwell in the Holy of holies.

With hymns let us praise her who was a babe by nature and was supernaturally revealed as the Mother of God; for she is led unto the Lord in the temple of the law, as the fragrance of sweet savor for the righteous, as the spiritual fruit of her righteous parents.

O ye faithful, with the angel let us fittingly cry out to the Theotokos "Rejoice!" Rejoice, O most comely Bride! Rejoice, O radiant cloud, from whom the Lord hath shone forth upon us who sit in the darkness of ignorance! Rejoice, thou hope of all!

O pure Mary Mother of God, thou Holy of holies, from the snares of the enemy and from all heresy and tribulation do thou free us by thy supplications, who bow down with faith before the image of thy holy countenance.

After the entrance, troparia of the feast and the saints;

Troparion of the feast, in Tone IV:

Today is the prelude of God's good will and the proclamation of the salvation of man. The Virgin hath manifestly appeared in the Temple of God and proclaimeth Christ unto all. To her let us cry aloud: Rejoice, O thou fulfillment of the Creator's dispensation!

Troparion of the hieromartyrs, in Tone IV:

O God of our fathers, deal with us ever according to Thy meekness. Take not Thy mercy away from us, but through the prayers of these saints direct our life in peace.

Glory ..., Kontakion of the saints, in Tone IV:

O ye divine and immovable towers of the Church, godly pillars of piety truly strong, most lauded Clement and Peter: by your supplications preserve us all.

Now & ever ..., Kontakion of the feast, in Tone IV:

The most pure temple of the Savior, the precious bridal chamber and Virgin, the sacred treasury of the glory of God, is on this day brought into the house of the Lord, bringing with her the grace that is in the divine Spirit. To her do the angels of God chant the hymn: She is the heavenly tabernacle!

Prokimenon of the feast, in Tone III: The Hymn of the Theotokos: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.

Stichos: For He hath looked upon the lowliness of His handmaiden; for behold, from henceforth all generations shall call me blessed.

Prokimenon of the saints, in Tone VI: Precious in the sight of the Lord is the death of His saints.

FOR THE FEAST: EPISTLE TO THE HEBREWS, § 320 [HEB. 9: 1-7]

Brethren: the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the showbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubim of glory shadowing the mercy seat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people.

FOR THE SAINTS: EPISTLE TO THE PHILIPPIANS, § 246 [PHIL. 3: 20-4: 3]

Brethren: Our citizenship is in heaven, from whence also we look for the Savior, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved. I beseech Euodias, and beseech Syntyche, that they be of the same

mind in the Lord. And I entreat thee also, true yoke-fellow, help those women which labored with me in the gospel, with Clement also, and with other my fellow-laborers, whose names are in the book of life.

Alleluia, in Tone VIII: Harken, daughter, and see, and incline thine ear.

Stichos: The rich among the people shall entreat thy countenance.

FOR THE FEAST: GOSPEL ACCORDING TO LUKE, §54

[LK. 10: 38-42; 11: 27-28]

At that time, Jesus entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard His word. But Martha was cumbered about much serving, and came to Him, and said, Lord, dost Thou not care that my sister hath left me to serve alone? Bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her. And it came to pass, as He spoke these things, a certain woman of the company lifted up her voice, and said unto Him, Blessed is the womb that bare Thee, and the paps which Thou hast sucked. But He said, Yea, rather, blessed are they that hear the word of God, and keep it.

FOR THE SAINTS: GOSPEL ACCORDING TO MATTHEW, § 11 [MT. 5: 14-19]

The Lord said to His disciples: Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

Communion Verse, Feast: I will take the cup of salvation, and I will call upon the name of the Lord.

Communion Verse, Saint: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

THE 26th DAY OF THE MONTH OF NOVEMBER
COMMEMORATION OF OUR VENERABLE FATHER ALYPIUS THE STYLITE OF
ADRIANOPOLIS
AT VESPERS

At "Lord, I have cried ..." three stichera from the Oktoechos, or for the Theotokos,
and three stichera for the saint, in Tone I:

Spec. Mel.: "O all-praised martyrs ...":

O most blessed Alypius, * from thy childhood thou didst offer thy life * to Christ our God, * and, strengthened by Him, * thou didst submit the passions of thy flesh to thy mind, * subjecting what is worse to that which is higher. * Wherefore, pray thou * that the Lord grant our souls * peace and great mercy.

O divinely wise Alypius, * thou wast shown to be a magnificent beacon, * illumining the earth with the splendors of thy wonders * and thy godly deeds. * Wherefore, after thy repose * the unwaning Light received thee. * Wherefore, pray thou, * that Christ grant to our souls * peace and great mercy.

Thou wast an immovable pillar for monks, O wise one, * standing higher than thy pillar, * vexed by the heat of the day and cold * and by many fasts. * Wherefore, thou didst receive the divine gifts of the Spirit * to heal infirmities * and to drive out the most cruel passions. * Pray thou now, * that Christ grant our souls * peace and great mercy.

Glory ..., Now and ever ..., Theotokion, in the same tone and melody:

Rejoice, O bush unburnt! * Rejoice, thou who alone gavest birth * unto the Angel of Great Counsel! * Rejoice, thou choice of the honored Trinity! * Rejoice, confirmation of mortals! * Rejoice, thou who gavest rise * unto the uncultivated Grain of paradise: * the King and Lord, * Who withereth the shoots of malice!

Or this Stavrotheotokion, in the same tone and melody:

The unblemished ewe-lamb and Mistress, * as she beheld her Lamb * on the Cross, * bereft of form and beauty, * lamenting, said: Woe is me! * Whither hath Thy beauty set, O Thou Who art most sweet? * Where is Thy splendor? * Where the shining grace of Thine image, * O my Son most beloved?

Troparion, in Tone I:

Thou wast a pillar of endurance, O venerable one, emulating the forefathers: Job in sufferings and Joseph in temptations, and the life of the incorporeal ones while yet in thy body. O Alypius, our father, entreat Christ God, that our souls be saved.

AT MATINS

Both canons from the Oktoechos. and that of the venerable one, the acrostic whereof is: "Rejoicing, I praise the pangs of Alypius", the composition of Joseph, in Tone V:

ODE I

Irmos: Bringing battle to naught with His upraised arm, Christ hath overthrown horse and rider in the Red Sea, and hath saved Israel, which chanteth a hymn of victory.

Full of grace, O Alypius, do thou fill my soul with joy to praise thy life and manner of living, wherein struggling, thou didst fill all the angels with gladness.

God consecrated thee like a second Samuel from thy mother's womb, O blessed Alypius, causing thee, as a divine prophet, to see things to come, O right glorious one.

That God might reveal the splendor which thou didst possess in latter times, having struggled well, O venerable one, in manner past understanding He filled the house with divine light when thou wast born.

Theotokion: The saying of the honored prophet hath come to pass; for, lo! the Virgin hath given birth in the flesh unto God, Who fashioned man anew that before was crushed by sins and transgressions.

ODE III

Irmos: O Christ, Who by Thy command fixed the earth upon naught and suspended its weight unsupported: establish Thou, Thy Church upon the immovable rock of Thy commandments, O Thou Who alone art good and lovest mankind.

Set like a candle upon the candlestick of loftier activity, O father, with thy splendid virtues hast thou illumined with pious wisdom every soul which approacheth thee With faith, delivering it from the darkness of sin.

Directing the sacred movements of thy mind toward the keeping of the divine commandments of the Spirit, thou wast shown to be an angel on earth, leading an angelic way of life in the flesh, O God-bearing father Alypius.

Thou didst wisely show thyself to be a recluse from the tumults of life, O venerable Alypius, and-didst eagerly undertake the contests of the sojourn of fasting, showing thy heart to be a dwelling-place of the Spirit.

Theotokion: O pure Virgin, thou palace of the Word, show forth my soul to be a habitation of the Spirit, and give me to drink of the water of the life-creating Wellspring, for I am parched by the burning heat of sin, that I may glorify thee as is meet.

Sedalion, in Tone IV: Spec. Mel.: "Go thou quickly before ...":

By the radiance of faith and the light of spiritual activity wast thou shown to be truly an equal of the angels on earth, O venerable Alypius; and thou didst manfully show the strength of thy mind, vanquishing the assaults of the passions by fasting. Wherefore, as thou livest even after thy repose, pray that we be saved.

Glory ..., Now and ever ..., Theotokion:

O most immaculate Virgin, who gavest birth unto the transcendent God, unceasingly entreat Him with the incorporeal ones, that before the end He grant remission of transgressions and amendment of life unto us who, with faith and love, hymn thee as is meet, O only all-hymned one.

Or this Stavrotheotokion: **O** all-immaculate Virgin Mother of Christ God, a sword pierced thine all-holy soul when thou beheldest thy Son and God crucified of His own will. Him do thou never cease to entreat, a blessed one, that He grant us forgiveness of transgressions.

ODE IV

Irmos: Perceiving Thy divine condescension prophetically, O Christ, Habbakuk cried out to Thee with trembling: Thou art come for the salvation of Thy people, to save Thine anointed ones!

Possessed of true love and com passion, steadfast faith and hope, and a guileless manner of life, O father, thou wast a favorite of Christ.

Standing upon thy pillar, unmoved by the assaults of the adversary, thou didst vanquish a horde of demons and wast an immovable foundation for the wavering, O most blessed one.

Full of divine waters, thou didst bedew souls which were wasting away in the burning heat of grievous sin, O divinely wise and most rich Alypius.

Thou wast shown to be truly dreadful and unapproachable to all the demons, O Alypius, inflicting upon them a wound by thy sacred prayers and driving them far away.

Theotokion: Heal thou the sufferings of my soul and illumine my mind and heart, O Mistress, who gavest birth unto the all-good God, Christ the Bestower of light.

ODE V

Irmos: O Thou Who art clothed in light as with a garment, I rise at dawn unto Thee, and to Thee do I cry: enlighten Thou my gloom enshrouded soul, O Christ, in that Thou alone art compassionate.

Placing thyself wholly in the hands of the Almighty, O father, and suffering greatly in thy standing without shelter for many years, through rain and the heat of day, thou didst earnestly endure.

Training thyself in hymnody and entreaty, O venerable one, in thy purity of mind thou didst receive the grace of the radiance of the threefold Sun and hast emitted the brilliant light of healings.

Confining thy body to thy pillar, O father, full of light, thou didst permit thyself to pass unhindered to Him Whom thou didst desire.

Theotokion: **T**hou gavest birth, O holy Maiden, unto our holy God, Who, in His lovingkindness, becometh man and sanctifieth them that hallow Him with faith and fear.

ODE VI

Irmos: **O Christ Master, still Thou the sea of the passions which rageth with a soul-destroying tempest, and lead me up from corruption, in that Thou art compassionate.**

The spirits of wickedness, openly smiting with stones thee who made-thy stand on the pillar like a steadfast stone, were in no wise able to shake thee.

With patience didst thou endure for the Lord, Who gaveth thee true patience and delivered thee from all difficulties.

Most gloriously was a light seen above thy pillar every day, illumining thy spiritual senses, O venerable wonderworker.

Theotokion: **A**ll we who are in sorrow have thee as a mighty consolation, a refuge and a renowned aid, O Theotokos. Save thou thy servants from misfortunes.

Kontakion, in Tone VIII: Spec. Mel.: "As the first-fruits ...":

Today the Church glorifieth and hymneth thee, O Alypius, as a cause of virtues and the adornment of fasters. In accordance with thy name thy supplications grant deliverance from grievous transgressions unto them that with love honor thy brave deeds and struggles.

Ikos: **C**ome, ye priests and princes, ye monastics and all ye divinely wise people, let us marvel at the godly life of Alypius, which equaled that of the angels, and let us emulate his deeds, that by his entreaties we may be counted worthy of his portion, O ye who love the feasts of the Church; for he happily chanteth a heavenly hymn unto God in accordance with his name.

ODE VII

Irmos: **The supremely exalted Lord of our fathers quenched the flame and bedewed the children, who sang together: Blessed art Thou, O God!**

The most patient and mighty Alypius, vexed by winter for many years, was most gloriously warmed by the fervor of the Spirit.

Possessed of a way of life which led thee toward the heights of heaven, thou didst disdain the body as something which was destined to corrupt; and when it began to putrefy, thou didst pay no heed to thy pain.

Spurning all love of pleasure, O father, thou didst suffer, contending against winter and the heat of day, chanting whilst exposed to the elements: Blessed is the God of our fathers!

Theotokion: **T**he Unapproachable One received noetic and animate flesh of thee, O Ever-virgin, that He might save them that chant: Blessed art Thou, O God!

ODE VIII

Irmos: **T**he children, forming a universal chorus in the furnace, chanted to Thee, the Creator of all: Hymn ye the Lord, all ye works, and exalt Him supremely for all ages!

A new Samuel wast thou shown to be, O father Alypius, foreseeing the future with purity of mind and foretelling to all, as a prophet of God, the things revealed to thee by the Lord.

Let Alypius, the favorite of Christ, be honored: the luminous pillar of the Church, the immovable bulwark, the indestructible rampart of all men who believe in God.

Thou didst sleep well the needful sleep of the just, O father, having first lulled to sleep the multifarious passions by entreaties and vigils. Wherefore, we have become rich, having thee now as an ever-vigilant intercessor.

Theotokion: **T**hine Offspring hath now rendered fruitless the sin engendered by the malice of the serpent, O only Virgin, who hast abolished the curse. Wherefore, we honor thee for all ages.

ODE IX

Irmos: **R**ejoice, O Isaiah, the Virgin hath conceived in her womb and borne a Son, Immanuel, both God and man. Orient is His name, and, magnifying Him, we call the Virgin blessed.

From earliest infancy thy sacred life was revealed to Christ, shining with the light of the virtues, O blessed one; and thy death was precious in the sight of God, O father Alypius, instructor of monastics.

Like an all-radiant beacon, thou dost illumine the whole earth, driving away the wicked passions, dispelling the darkness of sin, and enlightening them that hymn thee with the divine splendors of healings.

Contending most diligently like an athlete, O wise father, thou didst unflinchingly make thy stand upon thy pillar for fifty-three years, vexed by winter, frost and the heat of day.

Thy holy commemoration sanctifieth by the Holy Spirit us who keep it in sacred manner and hymn thee thereon with faith, O wise father, as the helper and intercessor of our souls.

Theotokion: Enlightenment do thou grant me, who languish in the darkness of the passions, who am wretched and sinful; and deliver me from my wicked deeds and from the flame which lieth before me, O all-pure Mistress, thou intercessor for them that hymn thee.

Exapostilarion: Spec. Mel.: "Hearken, ye women ...":

By the power of Christ thou didst pass through struggles exceeding the power of man, O venerable one; for thou didst stand for fifty three years upon thy pillar, vexed from every quarter, O wise Alypius. And now thou hast found the goal of all good things, O blessed one.

Theotokion: Thou art mine intercessor and steadfast refuge, O pure one; thou art my helper and protection; and, falling down before thee, I cry: deliver me from mine ailments, in that thou art the greatest of all; and from everlasting fire rescue me, who place my hope in thee, O Virgin.

THE 26th DAY OF THE MONTH OF NOVEMBER
COMMEMORATION OF OUR FATHER AMONG THE SAINTS, INNOCENT, BISHOP
OF IRKUTSK, THE WONDERWORKER
AT GREAT VESPERS

We chant "Blessed is the man ...", the first Antiphon.

At "Lord, I have cried ...", "eight stichera, in Tone VI:

Let us praise a man glorious in his being, our father, the holy hierarch Innocent; for the Lord hath wrought much glory in the incorruption of his holy body, placing it as a candle upon a candle-stand, and enlightening the flock of Irkutsk with the rays of his miracles, that the memory of the righteous one not depart therefrom, but his name live unto generations of generations; that the nations declare his wisdom, beholding the holy Church, proclaiming his praise continually in hymns and spiritual songs. **(Twice)**

Let us praise the new apostle of Christ, that cometh to the land of barbarous heathens with the Gospel, that maketh fragrant the uttermost ends of Russia with faith, that doth flourish, like a lily in the east of the Siberian realm, that rained with words of heavenly wisdom upon pagans who had not been watered with streams of grace, **(Twice)**

When the dark kingdom of the Chinese, beclouded with the pride of the ancient serpent, could not contain the light of the kingdom of Jesus Christ, and did not wish to receive the right glorious Russian hierarch, then, among the pagans ruled by the Russian scepter, the holy Christian Faith began to grow and increase through the mouth of the holy and great hierarch Innocent, who prayeth for our souls. **(Twice)**

Thy name was as fragrant myrrh, O father, poured forth upon thy flock, which was illumined with the rays of thy comeliness, and upon people that reverently honor thy holy memory, and upon all Christian cities and lands which glorify the God of Israel, Who is wondrous in His saints. Him do thou entreat, that our souls be saved.

Upon thee, O father, was established the truth of the Lord which was foretold by the prophet David, who of old proclaimed: The righteous shall flourish like a palm tree, and like a cedar in Lebanon shall he be multiplied; and he shall be like the tree which is planted by the streams of the waters. Wherefore, we beseech thee, O most wondrous hierarch: Overshadow this city and all Orthodox Christians with thine intercessions.

Glory ..., in Tone VIII:

O holy hierarch, father Innocent, thy life was in accordance with thy name, for thou wast whitened with innocence all the days of thy life. And, sojourning upon the earth as a pilgrim and wanderer, thou didst receive within thyself the Holy Trinity and didst prepare within thy heart a habitation for the Father, the Son and the Holy Spirit. Wherefore, even in the grave did thy holy body flourish, and not one of thy divinely preserved bones was broken. Thus, venerating with faith thy precious relics, which have been glorified by an abundance of healings, we beseech thee, O favorite of God, zealous pastor, adornment of hierarchs: Render us pleasing unto the Holy Trinity, Whom on earth thou didst glorify in holiness and righteousness, and before Whom thou now dost stand, ever interceding for the peace of thy flock and the salvation of our souls.

Now and ever ..., Dogmaticon, in Tone VIII:

In His love for mankind, the King of heaven appeared on earth and dwelt among men; for He Who received flesh from the pure Virgin and cameth forth from her having received human nature, is the only Son of God, two in nature but not hypostasis. Therefore, proclaiming Him to be truly perfect God and perfect man, we confess Christ our God. Him do thou beseech, O Mother unwedded, that our souls find mercy!

Entrance. Prokimenon of the Day. Three Lessons:

READING FROM THE BOOK OF THE PROPHET ISAIAH

The wilderness and the solitary place shall be glad for them: and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellence of Carmel and Sharon; they shall see the glory of the Lord, and the excellence of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue, of the dumb sing: for in the Wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

READING FROM THE WISDOM OF SOLOMON

But the souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for himself. As gold in the furnace hath he tried them, and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever. They that put their trust in him shall understand the truth: and such as be faithful in love shall abide with him: for grace and mercy is to his saints, and he hath care for his elect.

READING FROM THE WISDOM OF SOLOMON

But though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age. He pleased God, and was loved of him: so that living among sinners he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of conscience doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time: for his soul pleased the Lord: therefore hastened he to take him away from among the wicked. This the people saw, and understood it not, neither laid they up this in their minds, That his grace and mercy is with his saints, and that he hath respect unto his chosen.

At the Litia, these stichera, in Tone V:

O ye peoples of Siberia, kiss ye the footprints of the beautiful feet of the holy hierarch Innocent, who proclaimed peace and confirmation within your borders, who initiated a new hierarchy in one of your cities, and flourished in incorruption in one of your monasteries, as if flourishing an irrigated garden which lacketh not the water of grace, giving them that thirst to drink of spiritual and bodily healings without cost.

Thou art the glory of Irkutsk, O Innocent; thou art the adornment of the Siberian lands, the boast of the Orthodox Church, the magnification of the Ukraine, wherein thou didst bud forth as a fragrant lily; wherein thou wast kindled as a most radiant beacon; wherein thou wast born, a son of the kingdom of Christ; from whence thou wast called forth, an apostle who madest thy way with the Gospel from the royal cities unto the boundaries of Mongolia, instructing benighted pagans during thy lifetime and after thy repose.

In an earthly school wast thou a teacher of heavenly wisdom, instructing all to set their affection on things above, and not on the things of earth. Impressing upon young minds the ancient truths of the Gospel, thou didst show thyself to be a God-bearer, sealed with the Holy Spirit, walking in God's sight, zealous for God, and standing before God as an intercessor for them that honor thy holy memory, O Innocent.

Glory ..., in Tone IV:

The Spirit of wisdom and understanding rested upon thee, O holy hierarch, whereby thou wast made wise for the salvation of the heathen; the Spirit of counsel and strength, whereby thou wast able to comply with the wondrous counsel of the far-sighted Emperor Peter; the Spirit of knowledge and piety, whereby thou didst piously teach them that sought a new heart and spirit to know the Holy Trinity.

Now and ever ..., Theotokion, in the same tone:

Look down upon the entreaties of thy servants, O all-immaculate one, halting the cruel assaults upon us and freeing us from every sorrow. For thee alone do we have as a steadfast and firm foundation, and thine intercession have we acquired, that we that call upon thee be not put to shame. Make haste to answer the supplication of us that cry out to thee with faith: Rejoice, a Mistress, thou help of all, thou joy, protection and salvation of our souls.

At the Aposticha, these stichera, in Tone VII:

O brethren, let us commemorate the wondrous instructor, who with eloquent tongue and right glorious life spake unto us the word of salvation. Wherefore, regarding the blessed end of his life, let us emulate the faith of the hierarch, which putteth incorruption upon this corruptible flesh and robeth this mortal body in immortality, prefiguring an image of the general resurrection.

Stichos: The righteous man shall flourish like a palm tree, and like a cedar in Lebanon shall he be multiplied.

The vine transplanted from the ancient city of Kiev hath blossomed in the land of Siberia, hath stretched forth its branches beyond the sea, and hath brought forth fruit in the healing of the heathen. Wherein, O ye faithful, finding great spiritual gladness, let us not depart from beneath the shadow of his grace until we obtain healing of our infirmities, both spiritual and bodily.

Stichos: The Lord keepeth all their bones, not one of them shall be broken.

Come, O ye former pagans, and see that in your days a deed hath been done by the Lord, in Whom ye would not have been able to believe had ye not been commanded so to do. Yet behold and marvel how the Lord preserveth all the bones of His elect, and not one of them is broken. Wherefore, be ye not faithless, but believing.

Glory ..., in Tone VIII:

O holy hierarch, father Innocent, thou didst make manifest the glory of Christ's kingdom in thy sanctity; by good struggles thou didst proclaim the might of His grace; by many miracles thou didst exalt the holy Faith, the victory which vanquisheth the world, and wast thyself robed as a priest in salvation. Wherefore, the holiness of the Lord flourisheth in thee, for thou wast anointed of the Holy Spirit, of Whom may He that is good deprive not us sinners, but through thy supplications may He renew us, O favored one of God.

Now and ever ..., Theotokion, in the same tone:

O Virgin unwed, who ineffably conceived God in the flesh, Mother of God Most High; accept the entreaties of thy servants, O all-immaculate one, granting to all cleansing from transgressions. And now, accepting our supplications, do thou pray that we all be saved.

Troparion, in Tone III:

O most radiant beacon of the Church, who hast illumined the Russian land with the rays of thy good works, and hast glorified God by many healings of them that have recourse to thy reliquary with faith, O holy hierarch Innocent, our father, we entreat thee: protect this city from all misfortune and grief.

Theotokion, in the same tone:

We hymn thee, O Virgin Theotokos, who hast mediated the salvation of our race; for thy Son and our God, accepting suffering through the Cross in the flesh He received from thee, hath delivered us from corruption, in that He loveth mankind.

AT MATINS

At "God is the Lord ...," the troparion of the holy hierarch, in Tone III:

O most radiant beacon of the Church, who hast illumined the Russian land with the rays of thy good works, and hast glorified God by many healings of them that have recourse to thy reliquary with faith, O holy hierarch Innocent, our father, we entreat thee: protect this city from all misfortune and grief. (Twice)

Glory ..., Now and ever ..., Theotokion, in the same tone:

We hymn thee, O Virgin Theotokos, who hast mediated the salvation of our race; for thy Son and our God, accepting suffering through the Cross in the flesh He received from thee, hath delivered us from corruption, in that He loveth mankind.

After the first chanting of the Psalter, this Sedalion, in Tone V:

Thou gavest neither sleep to thine eyes, nor slumber to thine eyelids, O man of God, until thou didst find a place for the Lord amid the ruined dominion of the ancient deceiver of the pagans; and thou didst establish a dwelling-place for the God of Jacob, not in Judea, nor in Jerusalem, but in the confines of Mongolia. Wherefore, thou didst show thyself to be as David, in laying a firm foundation for the Faith in a land of unbelief, and as Solomon, being wise in building up the, salvation of thy flock.

Glory ..., Now and ever ..., Theotokion:

The God Who was incarnate of thee have we known, O Virgin Theotokos. Him do thou entreat for the salvation of our city and of all signed with the name of thy Son.

After the second chanting of the Psalter, this Sedalion, in Tone IV:

Like the oil of myrrh upon the head, which runneth down upon the beard, upon the beard of Aaron, which runneth down to the fringe of his raiment; like the dew of Hermon, which cometh down upon the mountains of Zion, so the grace of the Holy Spirit, which ever wafteth its fragrance upon thy body, which hath been glorified with incorruption, doth pour forth upon them that make haste to thy reliquary with faith, in the joy of the Lord Who glorifieth thee.

Glory ..., Now and ever ..., Theotokion:

O most pure one, with the holy hierarch and all the saints, do thou entreat Him, Who alone resteth in the saints, to sanctify all of us that glorify thee, unto the ages of ages.

After the Polyeleos, this Sedalion, in Tone III:

The Lord, not withholding good things from them that walk in innocence, bestowed upon thee grace and glory, O holy hierarch Innocent, which thou didst plant in the Russian land. Wherefore, by thy supplications do thou vouchsafe unto us everlasting crowns of glory in heaven, with thee and all the saints who have been well-pleasing unto God.

Glory ..., Now and ever, Theotokion:

Be thou unto me defense and mediation, aid and boast, O Virgin; for thou art invincible might for the helpless and the hope of the hopeless.

Song of Ascents, the first Antiphon, in Tone IV.

Prokimenon, in Tone IV: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

"Let every breath praise the Lord"

THE GOSPEL ACCORDING TO ST. MATTHEW [5:14-19]

Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

After Psalm 50, this sticheron, in Tone VI:

Let my mouth be filled with Thy praise, O Lord, that I may hymn the glory of Thy saint, whom Thou hast glorified with incorruption and the working of wonders, whom Thou hast shown forth as a helper for them that are amid misfortunes, a quick healer for the afflicted, a comforter amid sorrows, and a fervent intercessor for them that honor his holy memory.

Canon of Supplication to the Theotokos (the Paraklisis), with six troparia, including the Irmos; and that of the holy hierarch, with eight troparia, the acrostic whereof is:

"Innocent, intercessor for our souls," in Tone VIII:

ODE I

Irmos: Let us chant unto Christ, Who overthrew the affliction of Pharaoh in the sea, and guided Israel dryshod, for He is glorified unto the ages.

O blameless hierarch, look down from heaven and behold, and with thy divine overshadowing visit this vine, which thy right hand hath planted in the land of pagans, that we may piously glorify Thy wonders, even though it be impossible to number them.

Once, upon the way, the ass warned Balaam not to go forth to curse Israel, and he that came from Mesopotamia blessed them. In like manner was the enraged traveler admonished by his troubled steeds to render unto the holy hierarch Innocent glory, which he vowed to do.

Thou didst manifest thyself as a speedy healer unto him that was afflicted with a disease of the legs and paralysis of all his members, O Innocent, our father. Wherefore, disdain not now them that in faith have recourse to thy life-bearing and ever-healing relics.

Theotokion: Thou didst give birth in the flesh to the Son, Who is co-unoriginate with the Father, O all-immaculate Virgin, Whom do thou beseech with the holy hierarch, that He make us sons of His kingdom and heirs to the eternal promise.

Katavasia in accordance with the Typicon.

ODE III

Irmos: Establish Thou our hearts and minds, O Thou Who didst establish the heavens by Thy word, that we may hymn and glorify Thee unto the salvation of our souls.

Thou didst show forth a second unburnt bush, O noetic shepherd, when, by thy supplications, thou didst preserve unharmed in the midst of the flame the holy church wherein rested thine incorrupt body, which was not yet glorified on earth, but the sanctity whereof was clearly attested by an abundance of wonders from heaven.

Thou hast shown thyself to be accessible to the faith alone. Wherefore, contrary to the laws of nature, ice and snow hid thy purity from the eyes of the impious, who dared, in their unbelief, to attempt to look upon thee; and thou didst not grant them to behold thy glory, teaching us to glorify thee with a pure heart.

Speedily didst thou hasten to help the old man who saw with difficulty; and, touching his afflicted head, thou didst make manifest upon him an act of God. Wherefore, illumine also our spiritual eyes through thy supplications, O high priest.

Theotokion: We know thee to be a firm and steadfast hope, O Theotokos, which we hold fast; and, trusting therein, we pray: Preserve this city and all Christian cities and lands from all the misfortunes which befall sinful men, who nevertheless straightway receive remission of their offenses through thine intercession.

Sedalion, in Tone III:

Such a hierarch it befitted us to have, who was venerable, guileless, meek, removed from sinful things, and who ever maketh entreaty before Jesus Christ, the eternal High Priest, for the salvation of his flock, for the effectual fervent prayer of a righteous man availeth much.

Glory ..., in the same tone:

Water rose up in the wilderness; a fount of healings floweth forth from the incorrupt relics of the holy hierarch Innocent. Everlasting joy is above his head, whereof may we be vouchsafed, through his supplications, on the never-waning day of the resurrection.

Now and ever ..., Theotokion:

Thee, O Maiden, did the prophet proclaim, saying: Behold the gate of the East; it shall be shut, and no one shall pass through it; but the Lord God alone shall enter by it, and the gate shall be shut.

ODE IV

Irmos: I have heard, O Lord, the mystery of Thy dispensation; I have considered Thy works, and have glorified Thy divinity.

In Peter's house Jesus touched the hand of his disciple's mother-in-law, who was sick of a fever, and straightway the fever left her. And these signs followed thee, also, His faithful wonderworker; for thou didst subdue by a single touch the fever of him that lay upon his deathbed, but who cried aloud to thee in hope of life.

Of old were believers cured by the application of Paul's handkerchiefs and aprons. And God hath not wrought His powers simply through thy hands, O new apostle, for the dust from thy sacred reliquary and the oil from thy lamp open the eyes of the blind and bestow healing.

The prayer of faith saved him who was grievously ill, and who confessed that the physician cannot raise the dead; and hope in thee never putteth to shame them that with faith call upon thee for help in time of need, O compassionate father.

Theotokion: The Maiden unwed gaveth birth to Him Who was foreseen by Habbakuk in the Spirit, and she prayeth to Him Who was born of her for the souls of us that have been wisely tended by the pastor who, in the incorruption of his holy body, doth ever abide with us, even after his repose.

ODE V

Irmos: Out of the night of ignorance hath dawned the day of divine knowledge, in the light of Thy countenance, O Christ. May Thy praise shine forth in our hearts like the light of the morn.

He that was covered from head to toe with sores, and could find no healing for his flesh, was plunged by love into torrents of hope in the favorite of God; and straightway he was cleansed of his painful impurity, as was Naaman of leprosy through immersion in the Jordan at the command of Elisha.

Thou art found to be a ready helper for them that seek thee, O holy hierarch Innocent; and thou dost quickly grant healing unto the infirm; for of old thou didst appear in a dream unto a woman afflicted in her right arm, and didst restore it to health because she had once invoked thy holy name.

Establishing a firm knowledge of grace in the faithful, thou hast taught us to know thee as a merciful instructor, a treasury of compassion, a teacher of the true faith, the boast of hierarchs, a helper of the helpless, who ever prayest for the salvation of thy children who have recourse unto thee in faith.

Theotokion: **T**he bars of the gates of hell were shattered, and the everlasting bolts were driven apart by Him Who was born of thee, O all-pure Mother. Wherefore, we beseech thee: Deliver us from eternal death by thine intercession, and make us to dwell in the light of thy Son, Who hath shone upon the world the light of redemption.

ODE VI

Irmos: **Grant me a robe of light, O Thou Who coverest Thyself with light as with a garment, O most merciful Christ our God.**

As many as have had recourse unto thee, O fervent helper, have not departed ashamed, the infirm have been healed; they that were in pangs of childbirth have received speedy relief from their affliction through thy much-healing beneficence; the blind have recovered their sight. Wherefore, visit thou even us with thine aid, O compassionate father.

Be thou not faithless, but believing, didst thou say, O father, appearing twice to him that suffered grievously of a broken leg; and striking with thy staff the place whereon thy feet stood, thou didst heal by a mark in the wood the spiritual wound of him that was benighted by unbelief; for straightway he confessed thee to be the grace-bearing physician who had raised him up from his bed of pain.

With thine immaculate hands thou didst dispense the immortal Food to a suffering woman, O hierarch of God. O, the wonder! Whilst partaking more fully of the unwaning light in heaven, more than seventy years after thy repose thou didst appear on earth as a celebrant of the divine Mysteries, assuring thy flock of thine uninterrupted sojourn among them that ever have recourse unto thine aid.

Theotokion: **O** teacher of the truth, instruct us in the true Faith, together with the all-pure Virgin Theotokos, imploring our salvation from Him Who was born of her for the salvation of the whole world.

Kontakion, in Tone IV:

Ye faithful, let us all praise with love the pastor whose name signifieth innocence, the preacher of the Faith among the pagans of Mongolia, the glory and adornment of the flock of Irkutsk; for he is the protector of this land and an intercessor for our souls.

Ikos: **T**hou wast exalted in thine angelic life, O father, even beholding face to face uncreated beauty, wherein delighting now in heaven, thou dost pray for our salvation and dost instruct us on earth to cry out to thee such things as these: Rejoice, O lily, who budded forth in the mild south; Rejoice, thou firstborn son of spiritual adoption, dedicated to God by the Ukraine! Rejoice, glory and pride of the city of Kiev; Rejoice, teacher of heavenly wisdom in an earthly school! Rejoice, wise fulfiller of the commandments of an earthly sovereign; Rejoice, athlete of the King of heaven! Rejoice, preacher of the Faith among the heathen of Mongolia; Rejoice, initiator of the good and sacred labor in the lands of Siberia! Rejoice, adornment of the flock of Irkutsk; Rejoice, sweet fragrance of the wilderness! Rejoice, assurance of the general resurrection in thine incorruption; Rejoice, wellspring of inexhaustible wonders! Rejoice, O Innocent, intercessor for our souls!

ODE VII

Irmos: **O** Lord God of our fathers, Who in the beginning didst found the earth and establish the heavens by Thy word: Blessed art Thou unto the ages!

They that are afflicted in the flesh have received strength and healing from thee, O father; and they that sorrow in spirit and are overcome by the grief of life have found spiritual comfort in calling upon the holy and glorious name of thee with compunction, and who glorify the God of Israel, Who is wondrous in His saints.

O father, thou whose name betokeneth innocence: thy light hath so shone before men that, seeing thy good works and thy many miracles, they glorify the God of Israel, wondrous in His saints, Who worketh wonders through thee.

Trinitarian: **O** God, heal Thou our spiritual ailments through the supplications of the saint whom Thou hast glorified, and who with tender solicitude doth hasten to the aid of them that are in need of his active assistance-before Thee, O Holy Trinity.

Theotokion: Lead our mind captive to obedience to the Faith, O Theotokos, keep our spirit and soul most perfect, and preserve our bodies undefiled until the coming of our Lord Jesus Christ.

ODE VIII

Irmos: The unoriginate King of glory, before Whom the hosts of heaven tremble, hymn ye, O priests, and exalt ye supremely, O people, unto all ages.

The wide path which leadeth to destruction didst thou shun, O venerable one, and by the narrow gate didst thou enter into the kingdom of heaven. Thence ever regarding them that call upon thee with faith, do thou strengthen us also to bear the light and easy yoke of the Cross, that we may enter into the rest of our blessed God.

Through thy life on earth, like unto that of the angels, didst thou find the grace of healing; and thou hast truly shown thyself to be a guardian angel for thy flock, carefully confirming it in the Faith by thy divers miracles and keeping it fast in the pure confession of the blessed God of our fathers.

Thou hast made manifest the fragrance of Christ among them that were saved by thee from infirmities, both spiritual and bodily, O father; wherefore, the inhabitants of the city chosen by thee, glorifying thy holy memory, bless the blessed God of our fathers, Who hath glorified thee.

Theotokion: Our battle is not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spirits of wickedness in high places. Show us forth as victorious over them, O Mistress, that, following the example of this blameless pastor, we may quench all the fiery darts of the evil one.

ODE IX

Irmos: The birth giving of the Ever-virgin, which was shown beforehand to the Lawgiver in the burning bush for the salvation of us the faithful, let us magnify with unceasing hymns.

Like Paul wast thou an apostle to the heathen. Wherefore, thou hast now been caught up to the heights of the vision of God, where thou prayest that God increase that which thou hast planted and watered, O wise husbandman.

Taking up the helmet of salvation and girding thyself with the sword of the Spirit, thou didst go forth to thy task, O wondrous pastor, and built a rampart of piety amid the darkness of paganism. Wherefore, entreat God most good, that He strengthen that which He hath wrought among us through thy hand.

O thou that art innocent in name and life, accept these hymns of praise offered unto thee with love, overshadowing with thy supplications thy flock, which hath been illumined with the rays of thy virtues, and making haste in thy gracious assistance in time of need.

Theotokion: **O** thou that art more honorable than the cherubim and more glorious beyond compare than the seraphim, disdain not the entreaties of thy servants; but protect us with thy precious veil. Save thou our faithful hierarchs and people, that piously honor in this city the memory of this innocent pastor, the wondrous Innocent.

Exapostilarion:

Glory to Thee; the God Who hast shown forth unto us the light of salvation in the life and words of Thy favorite! Glory to Thee, the Benefactor Who hast shone forth the radiance of truth in this champion of piety and truth! Glory to Thee, the wondrous Bestower of compassion, Who hast made wondrous Thy mercies upon him that walked in the light of Thy countenance, the holy hierarch and wonderworker Innocent!

Glory ..., Now and ever ..., Theotokion:

In thy birthgiving thou didst shine forth light upon the world, O all-pure Theotokos. Wherefore, illumining our minds with knowledge of thy Son, wound thou our hearts with love for the divine commandments, strengthening us in faith and the doing of good by thy supplications.

At the Praises, four stichera, in Tone VIII:

The great multitude of thy wonders, O Innocent, proclaimeth the greatness of the glory of our God, Who is unceasingly hymned by the noetic hosts of heaven, and on earth is glorified in the souls and bodies of His saints. Him do thou beseech, O most glorious and holy hierarch, for the salvation of our souls.

With one mouth and one mind, O ye people, let us glorify God, Who worketh wonders, and Who is wondrous in His compassions in our days; Who gaveth utterance to the ancient mercies spoken of to our fathers in the wonders of His saints and, now, in the incorruption of the innocent pastor, the new wonderworker, who set his beauteous feet firmly in the lands of Siberia and hath adorned the wilderness like a comely lily.

It is not our fathers who have proclaimed thy glory unto us, O father, nor is it our elders who have published abroad tidings of thy miracles, O wonderworker; but we ourselves have beheld the power of God which overshadoweth thy unblemished body and which through thee worketh wonders in many and marvelous signs. Our kinsmen and friends have known thy grace-bearing aid, which we also dare to request, and which we receive in abundance.

God, Who of old spake through the prophets to our fathers, spake to us in times past in His Son, through Whose grace He speaketh to us even now in our instructors, who in their life teach us faith and hope, and after their repose confirm us in perfect love which never faileth.

Glory ..., in the same tone:

Rejoice, O father Innocent, namesake of innocence, confirmation of the Church, treasury of countless miracles, boast of hierarchs, model for pastors, helper of the flock, intercessor for strangers and them that are afar off, adornment of thy monastery, glory of the Russian land. Pray thou therefore, that the arrogance of schisms be extinguished, and that peace flourish in the days of its Orthodox children.

Now and ever ..., Theotokion, in the same tone

O Mistress, accept the supplications of thy servants, and deliver us from all want and grief.

Great Doxology. After the Doxology, the troparion of the holy hierarch; in Tone III:

O most radiant beacon of the Church, who hast illumined the Russian land with the rays of thy good works, and hast glorified God by many healings of them that have recourse to thy reliquary with faith, O holy hierarch Innocent, our father, we entreat thee: protect this city from all misfortune and grief.

Glory ..., Now and ever ..., Theotokion, in the same tone:

We hymn thee, O Virgin Theotokos, who hast mediated the salvation of our race; for thy Son and our God, accepting suffering through the Cross in the flesh He received from thee, hath delivered us from corruption, in that He loveth mankind.

AT LITURGY

On the Beatitudes, eight troparia: four from Ode III and four from Ode VI of the canon to the hierarch.

Thou didst show forth a second unburnt bush, O noetic shepherd, when, by thy supplications, thou didst preserve unharmed in the midst of the flame the holy church wherein rested thine incorrupt body, which was not yet glorified on earth, but the sanctity whereof was clearly attested by an abundance of wonders from heaven. (**Twice**)

Thou hast shown thyself to be accessible to the faith alone. Wherefore, contrary to the laws of nature, ice and snow hid thy purity from the eyes of the impious, who dared, in their unbelief, to attempt to look upon thee; and thou didst not grant them to behold thy glory, teaching us to glorify thee with a pure heart.

Speedily didst thou hasten to help the old man who saw with difficulty; and, touching his afflicted head, thou didst make manifest upon him an act of God. Wherefore, illumine also our spiritual eyes through thy supplications, O high priest.

As many as have had recourse unto thee, O fervent helper, have not departed ashamed, the infirm have been healed; they that were in pangs of childbirth have received speedy relief from their affliction through thy much-healing beneficence; the blind have recovered their sight. Wherefore, visit thou even us with thine aid, O compassionate father.

Be thou not faithless, but believing, didst thou say, O father, appearing twice to him that suffered grievously of a broken leg; and striking with thy staff the place whereon thy feet stood, thou didst heal by a mark in the wood the spiritual wound of him that was benighted by unbelief; for straightway he confessed thee to be the grace-bearing physician who had raised him up from his bed of pain.

With thine immaculate hands thou didst dispense the immortal Food to a suffering woman, O hierarch of God. O, the wonder! Whilst partaking more fully of the unwaning light in heaven, more than seventy years after thy repose thou didst appear on earth as a celebrant of the divine Mysteries, assuring thy flock of thine uninterrupted sojourn among them that ever have recourse unto thine aid.

Theotokion: **O** teacher of the truth, instruct us in the true Faith, together with the all-pure Virgin Theotokos, imploring our salvation from Him Who was born of her for the salvation of the whole world.

Troparion, in Tone III:

O most radiant beacon of the Church, who hast illumined the Russian land with the rays of thy good works, and hast glorified God by many healings of them that have recourse to thy reliquary with faith, O holy hierarch Innocent, our father, we entreat thee: protect this city from all misfortune and grief.

Theotokion, in the same tone:

We hymn thee, O Virgin Theotokos, who hast mediated the salvation of our race; for thy Son and our God, accepting suffering through the Cross in the flesh He received from thee, hath delivered us from corruption, in that He loveth mankind.

Kontakion, in Tone IV:

Ye faithful, let us all praise with love the pastor whose name signifieth innocence, the preacher of the Faith among the pagans of Mongolia, the glory and adornment of the flock of Irkutsk; for he is the protector of this land and an intercessor for our souls.

Prokimenon, in Tone I: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

Stichos: Hear this, all ye nations; give ear, all ye that inhabit the world.

THE EPISTLE OF ST. PAUL TO THE HEBREWS (7:26-8:2).

For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore. Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

Alleluia, in Tone I: The saints shall boast in glory, and they shall rejoice upon their beds.

Stichos: This glory shall be to all His saints.

THE GOSPEL ACCORDING TO ST. JOHN (10:9-16).

I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep

are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

THE 27th DAY OF THE MONTH OF NOVEMBER
COMMEMORATION OF THE HOLY GREAT-MARTYR JAMES THE PERSIAN
COMMEMORATION OF OUR VENERABLE FATHER PALLADIUS
AT VESPERS

On "Lord, I have cried ...", 6 stichera, in Tone II:
Spec. Mel.: "When from the Tree ...":

Having forsaken the beauties of the world, the splendor of thy birthright, wealth and beauty, and cast aside all sensuality, and having broken thy body through the wounding of the passions, rejoicing thou didst follow after Christ, O James; for through thy suffering thou hast now truly become a partaker of glory and a fellow heir of the kingdom. (Twice)

When the members of thy flesh were cut off, enduring unbearable pain and wounds, O right glorious James, martyr of Christ, and having manfully trampled the savagery of the tormenters underfoot, thou didst receive a priceless crown of victory; and now adorned therewith, O blessed one, thou dost stand, with those who suffered with thee, before the throne of thy Master. (Twice)

Possessed of boldness before Christ, O ever-memorable martyr, thou dost fervently intercede for all who celebrate thine honored festival with faith, delivering them from misfortunes and freeing them from the passions, rescuing them from besetting evils and granting their souls salvation by thy divine supplications, that we may glorify thy splendid struggles. (Twice)

Glory ..., Now & ever ..., in Tone V:

Thou didst astonish all in thy bearing of tortures, O James; for thou didst endure the amputation of thy fingers, hands and arms, and likewise thy feet and legs, until thou wast left with thy trunk alone; and then, as thou didst pray, thy precious head was severed. O much-suffering martyr, cease thou never to pray to Christ in our behalf, that our souls may find mercy.

Now & ever ..., Theotokion, or this Stavrotheotokion: Spec. Mel.: "Rejoice ...":

The ewe-lamb, once beholding her Lamb hastening to the slaughter, followed diligently, crying out these things to Him: "Whither goest Thou, O Christ, my Child most sweet? Wherefore dost thou tread so rapid a course without wavering? O sinless Jesus most desired, greatly merciful Lord: grant that Thy handmaid may speak; O my Son most beloved, Compassionate One, spurn not in silence her who in strange manner gave birth to Thee Who bestowest great mercy upon the world, O most compassionate God!"

At the Aposticha, the stichera from the Oktoechos. Glory ..., of the martyr, the composition of George the Syngellus, in Tone VIII:

Assembling with faith today, O ye who love to look upon things divine, behold the strange and noetic contest of James of Persia, who hath shone upon us like the star which appeared to the magi, guiding us to true knowledge; for that valiant one, when he fell, destroyed those who fought against him, and when his members were severed, he rendered those who tortured him impotent, for he was strengthened by the providence of the Most High, crying out: "Even though ye sever my material limbs, yet do I have Christ, Who hath spiritually become all things to me!" Wherefore, foreseeing the life to come, which lieth before all through death, he hastened to pass over to it, and abiding therein, he entreateth God, the Bestower of crowns, that He grant cleansing, enlightenment and great mercy unto us who celebrate his memory.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "O all-glorious wonder ...":

"What is this sight that I see, * which mine eyes behold, O Master? * Thou Who sustainest all creation dost die, * lifted up upon the Tree, * granting life unto all," * weeping, the Theotokos said * when she beheld the God-man * suspended upon the Cross, * Who had ineffably shone forth from her.

Troparion of the martyr, in Tone IV:

In his sufferings, O Lord, Thy martyr James received an imperishable crown from Thee, our God; for, possessed of Thy might, he cast down the tormenters and crushed the feeble audacity of the demons. By his supplications save Thou our souls.

Or this troparion, in the same tone:

Thou hast astonished all by thy terrifying torments and the valor of thine endurance, O much suffering one, most wondrously uttering prayers of thanksgiving to the Lord as each of thy members was severed from thy body. Wherefore, receiving a crown amid thy suffering, thou hast ascended to the throne of Christ God, the King of heaven. Entreat Him, O James, that He save our souls.

Glory ..., Now & ever ..., Theotokion, or Stavrotheotokion.

AT COMPLINE

Canon to the Holy Palladius, the acrostic whereof is: "I honor thy life, O most blessed father", the composition of Joseph, in Tone IV:

ODE I

Irmos: I will open my mouth, and with the Spirit will it be filled, and I shall utter discourse unto the Queen and Mother, and shall be seen keeping splendid festival; and, rejoicing, I will hymn her wonders.

Illumined with divine splendors, O venerable one, drive away the clouds from my mind, that I may behold thy luminous life and the correction of thy manner of living.

Having from thy childhood risen early unto God, the Sun of righteousness, O thou who art most rich, thou didst avoid the darkness of the carnal passions through abstinence and wast enriched by the gift of miracles, O venerable one.

Having acquired noetic purity through dispassion, thou didst become a habitation of the Spirit, O right wondrous and most blessed Palladius, adornment of the fathers, universal beacon.

Theotokion: O only Bride of God, thou didst bear in thine arms Him Who sitteth in the highest yet became man; for thou art a worthy receptacle of the Ruler of all ages.

ODE III

Irmos: O Theotokos, thou living and abundant fountain, spiritually establish in thy divine glory those who hymn thee and form themselves into a choir, and vouchsafe unto them crowns of glory.

Offering unto God Almighty all-night supplication with vigilant mind, O father, thou didst lull the carnal passions to sleep. Wherefore, thou hast become for us all a never-tiring intercessor.

Having mortified thy members with abstinence, O father, thou didst enliven thy soul with divine turnings, enlivened by the virtues and the powers of the Creator, O Palladius, father of fathers.

Theotokion: With drops of thy mercy, O Maiden, quench the burning embers of the passions and light the lamp of my heart, which hath gone out, O Mary who knewest not wedlock, thou golden candle stand, most immaculate one.

ODE IV

Irmos: Perceiving the unfathomable counsel of God, the incarnation from the Virgin of Thee, the Most High, the Prophet Habbakuk cried aloud: Glory to Thy power, O Lord!

By the all-accomplishing power and grace of our God, the King of all, thou didst truly escape the wickedness of the incorporeal foe, O divinely inspired father Palladius.

Celebrating the festive memorial of our eminent and honorable father, let us spiritually rejoice, delivered from misfortunes by his sacred entreaties.

Thy shrine poureth forth an ever-flowing stream of healings, O glorious Palladius, and cleanseth those who have recourse thereto of their defilements, bodily and spiritual, O father of fathers who wast pleasing unto God.

By thy supplications deliver us from all the wiles of the serpent, O venerable one, and heal our cruel infirmities by thine entreaties to the Master.

Theotokion: **T**hou hast truly been shown to be the God-containing temple of the King of all, O all-immaculate Theotokos. Wherefore, with confidence we, the faithful, piously offer thee Gabriel's "Rejoice!"

ODE V

Irmos: **A**ll things are in awe of thy divine glory; for thou, O Virgin who knewest not wedlock, didst contain within thy womb Him Who is God over all, and thou gavest birth to the timeless Son, granting peace to all who hymn thee.

Thou didst overturn the carnal passions with great abstinence, O divinely blessed one. Wherefore, divine grace was given thee to heal the sufferings of the faithful who have recourse to thee, O all-glorious father Palladius.

Having rendered thy life holy, O most blessed one, thou wast numbered among the saints of ages past who were God's servants, and dost sanctify the souls of all who praise thy precious miracles.

Truly blessed wast thou, O right glorious one; for, as one guileless and meek and adorned with goodly ascents, thou didst tread the path of the justifications of God Who seeth all things.

Theotokion: **H**umanity was far removed from God, O Virgin; but when thou didst ineffably conceive the Savior, O divinely joyous one, it entered again into paradise, blessing thee with faith, O most hymned one.

ODE VI

Irmos: **C**elebrating the divine and most honored feast of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her.

Taking upon thyself a pure life of abstinence, as though thou wast thyself incorporeal, thou didst stand in all-night vigils, O wise one, praying copiously with true faith and godly humility.

Adorned with visions of what is good, thou wast seen to be like an angel abiding in the flesh, and, passing on, thou hast made thine abode with the angels, O divinely blessed father Palladius.

Having the angels as thy helpers, thou didst dispel the demons' illusions and all their wickedness, and without hindrance didst tread the path which leadeth to life, O divinely blessed one.

Theotokion: **W**hen thou didst listen to the words of the divine Gabriel, O most immaculate Maiden, thou didst conceive the Word in thy seedless womb, and gavest birth to Him ineffably.

Lord, have mercy. (Thrice)

Glory ..., Now & ever ..., Sedalion, in Tone I:

Spec. Mel.: " When the stone had been sealed ...":

Living the monastic life in God-pleasing manner, O our God-bearing father, thou didst search for God with prayer and fasting, and didst become a pure habitation of the Spirit, shedding rays of virtue upon the faithful, whereby thou dost illumine all who honor thee. Glory to Christ Who hath glorified thee! Glory to Him Who strengthened thee! Glory to Him Who performeth healing for all through thee!

ODE VII

Irmos: **T**he divinely wise youths would not ' worship what was created rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoiced, chanting: **O** all-hymned Lord and God of our fathers, blessed art Thou!

By the all-glorious demonstration of thy miracles thou dost illumine the souls of all who have recourse to thee with the grace of the Almighty Who enlightened thy soul and showed it to be brighter than the sun.

Loving the Lord most perfectly with upright mind, O most wise one, thou wast perfectly loved by Him, and thou didst receive the grace to expel evil spirits and to heal all infirmities.

God Who seeth all things, accepting the outpourings of thy tears, imparted to thee a share of the angels' consolation, which those who have served God with upright heart receive.

Theotokion: **H**aving given birth to the merciful Lord, O pure one who alone art full of God's grace, pray thou that, by His right hand He may have mercy upon me who am ever cruelly buffeted by the griefs of life.

ODE VIII

Irmos: **T**he birthgiving of the Theotokos saved the pious children in the furnace-then in figure, but now in deed; and it moveth all the world to chant to Thee: Hymn the Lord, ye works, and exalt Him supremely for all ages!

With divine power thou didst eradicate the destructive hordes of the demons, and thou didst receive the grace to banish ailments and to expel unclean spirits, crying: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Having lived in God-pleasing manner, O most blessed one, thou hast now manifestly fallen into the deserved sleep of the just and hast been transported to endless delight, O venerable one, crying aloud: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Most gloriously doth thy shrine pour forth healings for those who run to it, O blessed father Palladius, dispelling infirmities and causing sufferings to cease; and bowing down before it we hymn thy life, pangs and divine struggles, O beacon of monastics.

Theotokion: **F**ill me with divine waters, O Virgin who gavest birth to the Well-spring; deliver me from the burning heat of sin, O portal of divine life, and guide me to life who cry out: Hymn the Lord, ye works, and exalt Him supremely forever!

ODE IX

Irmos: **L**et every earthborn man leap up, enlightened by the Spirit, and let the nature of the incorporeal intelligences celebrate, honoring the sacred feast of the Mother of God, and let it cry aloud: Rejoice, O most blessed Theotokos, pure Ever-virgin!

Through the power and grace of God thou wast able to vanquish the serpent who boasted in his mindlessness, and to crush his vile head, trampling it underfoot, O father. Wherefore, assembling, with compunctionate soul we call thee blessed.

In the lofty eminence of thy manner of life thou wast shown to be a heaven adorned with miracles as with divine stars, and thou dost illumine the souls of those who ever piously approach thee and honor thy struggles with faith, O God-bearer, luminary most radiant.

Thou didst staunch the flow of the passions with the streams of thy tears, O venerable one, and pourest forth streams of miracles for those who have recourse to thee, O thou who art blessed of God. Thou didst ever dispel the burning heat of the passions, O glorious Palladius, precious adornment of the Church.

Like a sweet-smelling rose thou didst manifestly blossom forth in the Church of Christ and hast perfumed the ends of the world with thy wondrous fragrance. Wherefore, we celebrate thy divine memory, whereon beg thou remission of our many offenses for all, O God-bearer.

Theotokion: Light from Light shone forth from thy womb, O Ever-virgin Mother, and dispelled the darkness of deception and illumined all the ends of the' earth. Wherefore, with faith we cry to thee: Rejoice, O Theotokos, thou boast of the venerable!

Stichera, in Tone I: Spec. Mel.: "O most lauded martyrs ...":

Stichos: O venerable father Palladius, pray to God for us.

Thy mind illumined with light, * O most blessed Palladius, * was a pure temple of the three-Sunned Godhead, * noetically receiving the divine rays of the Holy Spirit. * Wherefore, pray thou, * that He grant our souls * peace and great mercy.

Stichos: O venerable father Palladius, pray to God for us.

Having angels as thy companions, * strengthening thee, O wise one, * thou didst dispel the illusions of the demons * and their wicked activity, O father, * and didst tread the path * which leadeth to divine rest. * Wherefore, pray thou, * that He grant our souls * peace and great mercy.

Glory ..., Emulating the pure God, * thy Creator, * with purity of soul, * O wise and glorious God-bearer, * thou didst offer thyself to Him as a pure sacrifice, * as an observer of His precepts. * Wherefore, pray thou, * that He grant our souls * peace and great mercy.

Now & ever ...,Theotokion: O most holy Maiden, full of God's grace, * thou all-pure temple of God, * more spacious than the heavens * and more holy than the cherubim: * fill my mind with grace * and illumine the eyes of my heart, * granting me remission of all transgressions * through thy right acceptable mediation.

Or this Stavrotheotokion: The unblemished Virgin of old, * beholding on the Tree * God to Whom she had given birth from her seedless womb, * unable to bear the wounding of her womb, * said in anguish: * "O Thou Who sustainest all creation, * how is it that thou art crucified upon a Cross * as one condemned, * desiring to save all mankind?"

AT MATINS

Both canons from the Oktoechos, without the martyria; and that of the great-martyr, with 6 troparia, the acrostic whereof is: "With songs do I hymn the Persian martyr James", the composition of Joseph, in Tone II:

ODE I

Irmos: Come, ye people, let us chant a hymn to Christ God, Who divided the sea and guided the people whom He had led forth from Egyptian bondage, for He is glorified.

Standing now before the throne of Christ as one crowned, O glorious martyr James, by thy supplications grant me radiant illumination and grace from heaven.

Issuing forth from the east, O martyr James, thou hast shone upon us like a radiant dawn and hast illumined the Church of Christ with the effulgence of thy sufferings.

Having shown youthful resistance, as a victor thou wast vouchsafed the honors of a successful combat and eternal glory, O martyr James.

Theotokion: The trumpets of the prophets announced thee, proclaiming the mystery wrought in thee, O Virgin Theotokos, for they beheld thy wonders from afar.

ODE III

Irmos: Establish us in Thee, O Lord Who slew death by the Tree, and plant the fear of God in the hearts of us who hymn Thee.

Thou wast like a choice vine of Christ, pruned with the sickle of torments, and which, bearing much fruit, is offered up in the winepress of the Savior.

Thou didst sensibly perceive the corruption and instability of transitory things, O crown-bearer; and as one with acute intelligence thou didst prefer the stability of those things which abide forever.

Thy body, dismembered by the savagery of the torturers, won thee splendid crowns, O James, and the delight of the food of paradise.

Theotokion: Mankind, united hypostatically to the Master of all through thy divine birthgiving, O Virgin Bride of God, hath manifestly received mercy.

Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom ..."-

Christ hath caused the godly and ever-memorable martyr James to shine forth from Persia like a star newly-appeared; wherefore, he hath dispelled the darkness of deception and shone forth the grace of the Spirit upon the faithful. Therefore, let us keep his memory with faith and cry out, saying: O much suffering athlete, entreat Christ God, that He grant remission of sins to those who with love celebrate his holy memorial. (Twice)

Glory ..., Now & ever ..., Theotokion:

Having fallen in to the mire of sins, I have no firm place for me to stand, and the storm of transgressions hath grievously engulfed me; but in that thou gavest birth to the Word Who alone loveth mankind, look upon me, thy servant, and deliver me from every sin, from the soul-corrupting passions and all the oppression of the evil murderer, O Theotokos who knewest not wedlock. Entreat Christ God, that He grant me remission of sins, for thee do I, thy servant, have as my hope.

Stavrotheotokion: **T**he Virgin, the Mother of the Deliverer, standing before the Cross, cried out maternally, groaning with pain and tears: "What is this strange and all-glorious sight which I see, O my Son? Thou Who pourest forth dispassion upon all men hast been crucified on a Cross between two condemned thieves, pierced in the side, and given gall to eat, all by hands which Thou didst make! But arise and grant remission of transgressions unto those who with faith hymn thy divine sufferings!"

ODE IV

Irmos: I have heard report of Thy dispensation, O Lord, and I have glorified Thee Who alone lovest mankind.

Revived by the armor given thee by God, O glorious one, thou didst reduce to ashes all the deception of those who worship fire.

Ask thou cleansing for us who celebrate thy precious memory, O martyr James, in that thou dost possess boldness.

The torrents of blood gushing forth from thy members, O thrice blessed one, have quenched all the flame of falsehood.

Theotokion: **D**irect thou my thoughts to the calm haven of thy dispassion and purity, O all-pure one.

ODE V

Irmos: O Lord, Bestower of light and Creator of the ages, guide us in the light of Thy commandments, for we know none other God than Thee.

Thou wast truly like goodly and right fertile earth, broken apart by the plough of bitter torments, O wise one, bringing a goodly harvest to the Creator.

With the blood of the severed limbs of thy body thou didst extinguish the burning arrows of the enemy, O thrice-blessed one; for thou wast shown to be protected by hope and faith.

As each of thy members was cruelly cut away, O all-wise one, as a goodly lamb thou didst offer to Christ a hymn of victory and fitting praise.

Thou givest me cleansing of the defilements of my soul, O glorious martyr of Christ, through thy pangs, bestowing deliverance through the streams of thy blood, O most lauded one.

Theotokion: Clearly offering a genuine cry to thine honored and awesome birthgiving with heart and tongue, we now call thee the pure Theotokos.

ODE VI

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy lovingkindness: Lead me up from corruption, O God!

Having sensibly accepted the instruction of thy friends, O glorious one, rejoicing, thou didst hasten to the struggle and didst receive the crown of victory.

Suffering as though in another's body, O martyr James, thou didst endure dismemberment and didst send up hymnody to the Master.

As a victorious martyr, O all-wise one, thou didst manifestly array thyself in the robe of salvation and the vesture of gladness, which had been dyed in thy blood.

Having traversed the sea of martyrdom, thou didst receive a sacred crown of victory, and now thou joinest chorus with ranks of martyrs as is meet, O glorious James.

Theotokion: Thou gavest birth without knowing man, O Virgin, and remainest a virgin forever, showing forth the signs of thy Son and God, the true Divinity.

Kontakion, in Tone II: Spec. Mel.: "Seeking the highest ...":

Persuaded by thy good spouse, O James who wast patient of soul, and fearing rather the dread tribunal, thou didst spit upon the Persians' command and the fear of them, and didst show thyself to be an honorable martyr whose body was pruned like a vine.

Ikos: Let us all sigh from the depths of our souls, pouring forth tears as we envisage the martyr cruelly dismembered by those who were like unto barking dogs, who, gathering together, tore off the limbs of the wondrous martyr, who was valiant in his witness. What then shall I say? If ye desire, wait a little while, and I will tell all with zeal, how one day death came to James, whose body was pruned like a vine.

ODE VII

Irmos: When the golden image was worshiped on the Plain of Dura, Thy three youths spurned the ungodly command, and, cast into the midst of the fire, bedewed, they sang: Blessed art Thou, O God of our fathers!

When thy body was dismembered, O martyr James, strengthened by divine faith, noetic might and spiritual endurance, thou wast unmoved and unshaken, crying: Blessed art Thou, O Lord God of our fathers!

Having set thy thoughts on the goal of a higher calling, thou wast not overwhelmed when torments were poured forth upon thee; but, enduring the wounds inflicted on thee by the iniquitous as is meet, dismembered, thou didst chant: Blessed art Thou, O Lord God of our fathers!

Blessed art Thou, and well is it for thee now, O most blessed one, who vanquished the savage cruelty of the wicked one and the wrath of the tyrant, saying with zeal: Blessed art Thou, O Lord God of our fathers!

Theotokion: **T**hou hast been shown to be a candle-stand of golden luster for the never-waning Light, the Candle of divine splendor, and thou didst illumine all the world with the radiance of thine honorable virginity, and savest those who chant: Blessed art thou who hast given birth to God in the flesh!

ODE VIII

Irmos: **G**od, Who descended into the fiery furnace for the Hebrew children and transformed the flame into dew, hymn ye as Lord and exalt Him supremely for all ages!

Strengthened by the power of God, O blessed one, thou didst drive off the assemblies and hordes of the wicked, and having mightily dispelled them, thou didst receive a crown of victory, crying: Bless the Lord, all ye works of the Lord! Hymn and supremely exalt Him forever!

Thou didst look upon the severing of thy members as goodly offerings, O martyr, ignoring the attendant pangs, but directing thy gaze rather to the beauteous crowning of martyrdom which is to come, which hath been prepared by the just Judge.

Having steadfastly acquired supernatural endurance, thou didst remain like a pillar, O blessed one, fearlessly undergoing the assaults and receiving the darts of the enemy, crying aloud: Bless ye Christ forever!

The soul-corrupting enemy, the author of evil, assailing thee with great fury, and inspiring the torturers to break the strength of thy soul, was unable to accomplish his ends, O glorious one, for Thou didst array thyself in the armor of Christ.

Theotokion: **O** Theotokos, we know thee to be the clear well-spring of immortality, for thou gavest birth to the Word of the immortal Father, Who hast delivered from death all who exalt Him supremely forever.

ODE IX

Irmos: God the Word, Who from God came, in His ineffable wisdom, to restore Adam who had fallen grievously into corruption by eating, and Who became ineffably incarnate for our sake of the holy Virgin, O ye faithful, let us magnify with hymns in oneness of mind.

Joining chorus with the martyrs, O thrice-blessed one, and standing as a martyr before the throne of Christ, by thy supplications deliver from cruel misfortunes those who celebrate thy memory today and with gladness honor thy radiant festival.

As a martyr, O James, thou hast now truly made thine abode in the heavens, where the assemblies of the martyrs are, where the holy multitude of all the saints doth rest, where the souls of the righteous are and the Church of the firstborn.

Thou hast taken thy place before the Savior of all as a lamp-bearer, for Whom thou didst endure the severing of the members of thy body and with might didst ignore the fire and wounds of thy trials. Wherefore, with faith and love we all call thee blessed, O James.

Clad now in an embroidered purple robe dyed in thine own blood, thou dost reign with Christ, O James; for through sufferings thou didst find the well-spring of dispassion, in which thou hast been vouchsafed to delight eternally, O most blessed one.

Theotokion: Manifestly ascribing to thee a title which befitteth the nature of things, and likewise offering up to thee a divine cry, we glorify thee, the Theotokos, as the one who conceived God and truly became the pure Mother of God.

Exapostilarion: Spec. Mel.: "By the Spirit in the holy place ...":

The Lord hath glorified thee as a branch pruned by manifold tortures, as an honored vine which poureth forth wine in the wellsprings of thy blood, O athlete James, protector of those who with love keep thy most sacred memory as is meet.

Theotokion: There is no salvation in me, O Virgin, for I have fallen evilly into the abyss of sin and await the threat of dread torment and the portion of the goats. Take pity upon me before the judgment, for thou art my fervent help, O Theotokos.

At the Aposticha, Glory ..., the composition of the Studite, in Tone II:

Enduring amid thy sufferings, O martyr James, thou didst surrender thy body for Christ God, and when thy fingers, hands, arms, and legs were cut off, and finally thy head, thou didst take wing to the heavens, and reignest with the King of all. Wherefore, O most mighty of athletes, cease thou never to pray, that our souls be saved from all the malice of the enemy.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "When from the Tree ...":

When the unblemished ewe-lamb beheld her Lamb willingly led to the slaughter as a man, weeping, she said: "Dost Thou make haste now to leave me childless who gave Thee birth, O Christ? What is this that Thou hast done, O Deliverer of all? Yet do I hymn and glorify Thine extreme goodness which passeth understanding and recounting, O Thou Who lovest mankind!"

AT LITURGY

Troparion of the martyr, in Tone IV:

In his sufferings, O Lord, Thy martyr James received an imperishable crown from Thee, our God; for, possessed of Thy might, he cast down the tormenters and crushed the feeble audacity of the demons. By his supplications save Thou our souls.

Or this troparion, in the same tone:

Thou hast astonished all by thy terrifying torments and the valor of thine endurance, O much suffering one, most wondrously uttering prayers of thanksgiving to the Lord as each of thy members was severed from thy body. Wherefore, receiving a crown amid thy suffering, thou hast ascended to the throne of Christ God, the King of heaven. Entreat Him, O James, that He save our souls.

Kontakion, in Tone II:

Persuaded by thy good spouse, O James who wast patient of soul, and fearing rather the dread tribunal, thou didst spit upon the Persians' command and the fear of them, and didst show thyself to be an honorable martyr whose body was pruned like a vine.

Prokimenon, in Tone IV: In the saints that are in His earth hath the Lord been wondrous; He hath wrought all His desires in them.

Stichos: I beheld the Lord ever before me, for He is at my right hand, that I might not be shaken.

EPISTLE TO THE EPHESIANS, §233 [6: 10-17]

Brethren: be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

Alleluia, in Tone IV Stichos: The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations

Stichos: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

GOSPEL ACCORDING TO ST. JOHN, §50 [15:1-7]

The! Lord said to His disciples: I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

THE 28th DAY OF THE MONTH OF NOVEMBER
COMMEMORATION OF THE- HOLY VENERABLE-MARTYR STEPHEN THE NEW
COMMEMORATION OF THE HOLY MARTYR IRENARCHUS
AT VESPERS

At "Lord, I have cried ...", 6 stichera, in Tone VI:

Spec. Mel.: "Having set all aside ...":

From thy youth thou didst offer thyself * wholly to the Master, * transcending the flesh and worldly love, * O most sacred Stephen, * as a most excellent monk * and a receptacle of the divine Spirit. * For thou wast imprisoned in a most narrow hut, O blessed one, * but didst give thy mind wings to fly to the heavens, * to look upon the ineffable beauty * of Christ our King and God, * worshipping Whose image * thou didst suffer most mightily. (Twice)

Imprisoned in a dungeon, * like the Master, thou didst fast for forty days * and didst prepare thyself for suffering, O sacred Stephen, * thou confirmation of monks * and adornment of martyrs. * Wherefore, the merciless ones, falling upon thee like wild beasts, * dragged thee along like an innocent lamb * and unjustly rent thee asunder; * and with malefactors did they cast thee * who suffered mightily * and prayest with boldness * in behalf of our souls. (Twice)

Most iniquitous men * who made themselves subject to the iniquity * of the most lawless emperor, O venerable one, * pitilessly stoned thee * like the honored protomartyr Stephen, * and crushed thy holy head, O father; * and dragging thee most savagely through the streets, * they caused thy bowels to spill forth, O most blessed one, * showing no mercy to thee even after thou wast dead. * O thy courage! O thy demeanor! O thy great endurance, * whereby thou hast received an imperishable crown, O Stephen! (Twice)

Glory ..., the composition of the Studite, in Tone VI:

Like the great prophet Samuel thou wast dedicated to God from infancy, O most sacred Stephen; and, ascending the mountain, thou didst please him in monasticism, didst manfully strip thyself naked for the contest, didst most patiently endure banishment and tribulation, and didst bear fetters and imprisonment for His image. Dragged, beaten and stoned, thy head broken, thou wast vouchsafed crowns by Christ God. Him do thou entreat, that those who celebrate thine ever-honored memory be delivered from sufferings, temptations and the coming tribulation, and that our souls be saved.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "Having set all aside ...":

Of old, when the unblemished ewe-lamb, * the immaculate Mistress, * beheld her Lamb * upon the Tree of the Cross, * she exclaimed maternally and cried out in wonder: * "O my Child most sweet, * what new and strange thing is this that I see? * How hath the thankless multitude * given thee over to the tribunal of Pilate * and condemned Thee, the Life of all, to death? * Yet I hymn Thine ineffable condescension, O Word!"

Stichera on the Aposticha from the Oktoechos; Glory ..., in Tone VIII:

Having preserved intact that which is according to the image of God, O venerable father, thou didst most manfully champion the image of Christ, fearing not the threats of Copronymus; yea, thou didst slay him with the sword of the Spirit. Wherefore, having acquired boldness before God, save thy flock from all heresies, O much-suffering Stephen.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "O most glorious wonder ...":

"What is this thing * that I see with mine eyes, O Master? * Thou Who sustainest all things * art lifted up upon a tree * and diest, granting life unto all!" * the Theotokos said, weeping, * when she beheld suspended upon the Cross * the God and man Who had shone forth from her ineffably.

Troparion, in Tone IV:

Struggling in fasting upon the mountain, thou didst slay the noetic hordes of the enemy with the weapon of the Cross, O most blessed one, and didst manfully arm thyself again for martyrdom, slaying Copronymus with the sword of the Faith. And for both hast thou been crowned by God, O ever-memorable venerable martyr Stephen.

Glory ..., Now & ever ..., Theotokion, or Stavrotheotokion.

AT COMPLINE

Canon of the Martyr Irenarchus, the acrostic whereof is "Grant me the grace of peace, O martyr", in Tone VI:

ODE I

Irmos: When Israel traversed the deep on foot as on dry land, beholding the tyrant Pharaoh drowned, they cried aloud: Let us chant unto God a song of victory!

Still thou the tribulations and passions of life which beset my mind, O athlete Irenarchus, and vouchsafe that I may praise thy memory in peace.

Quenching the flame of the torturers with streams of thy blood, thou didst water the thoughts of the faithful, that they may piously give rise to the desire for everlasting life, O martyr Irenarchus.

Receiving wreaths of sacred victory as an athlete, O most blessed Irenarchus, thou wast translated from earth to the world where there is no conflict, to true light and life.

Theotokion: Having given birth to the infinite Word Who was contained within thy womb, O pure one, thou tabernacle which held God, deliver me who have been beset by the threefold waves of cruelties and evils.

ODE III

Irmos: There is none as holy as Thou, O Lord my God, Who hast exalted the horn of Thy faithful, O Good One, and hast established us upon the rock of Thy confession.

Thou dost strengthen thyself with divine might and zealously goest forth to the contest, O most blessed one, enduring the stripes and wounds inflicted by the persecutors, O most valiant athlete and martyr.

Christ, the great Judge of the contest, giveth thee the strength to destroy deception and to put to shame the enemy who boasteth shamelessly and rageth in vain, O martyr.

With manly pangs the choir of the saints cast down the serpent, the author of evil, suffering mightily and enduring scourging and wounds through the power of the divine Spirit.

Theotokion: Let us manifestly hymn Mary, the pure palace of the Master, the divine ladder reaching from earth to the heights of heaven, which Jacob beheld of old.

ODE IV

Irmos: Christ is my power, my God and Lord, the holy Church doth sing in godly manner, crying out with a pure mind, keeping festival in the Lord.

Lawfully didst thou race, lawfully didst thou suffer, and lawfully wast thou crowned, O most blessed one, strengthened by the law of God, preserving thyself unharmed.

Unable to bear walking in deception, O glorious one, in that thou art rational, thou didst make haste, rejoicing, to the Son of God, receiving the noetic light, and showing thyself to be a lamp-stand.

The deep, receiving thee, in no wise covered thee, O most blessed martyr, recognizing thee as a godly witness of the divine sufferings of Christ most true, O Irenarchus.

O right-wondrous athletes, when ye were made sacrificial victims and slaughtered, lacerated together and consumed with fire, ye did not deny Christ.

Theotokion: Thou didst remain a Virgin after giving birth, as thou wast before giving birth, O most immaculate one, for thou gavest birth to God the Word Who hath delivered us through thy mediation.

ODE V

Irmos: With Thy divine light, O Good One, do Thou illumine the souls of those who with love wake at dawn unto Thee, I pray, that they may know Thee, O Word of God, to be the true God Who doth summon them forth from the gloom of sin.

The enemy was wounded with the spear of the mighty endurance of the right-wise martyr, and was crushed beneath his heels; he is shown to be confounded and put to shame.

Thy foot stood manifestly upon the truth, prophetically, O martyr, trampling down the greatly crafty one with steadfast wisdom, and adorned with the steps of martyrdom.

Thou wast shown to be innocent and simple, O martyr Irenarchus, and didst reject the evil of the persecutors; and by thy death through shedding blood thou wast crowned with wreaths of incorruption.

Theotokion: The divinely splendid choir of the prophets, mystically perceiving from afar off the ineffable depth of thy divine birthgiving, O Virgin Bride of God, described thee beforehand in sacred images.

ODE VI

Irmos: Beholding the sea of life surging with the storm of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O most Merciful One!

Guided by the hand of the Author of life, O most sacred Irenarchus, thou wast borne up upon the waters and wast saved thereby, drowning the malice of the persecutors by thine earnest prayer, O most sacred one.

Purchasing that which is great with that which is small, the sacred women gave themselves over to the greatest of torments, slaying with the Spirit the deceiver of Eve, the serpent, the author of evil.

The holy youths were led forth as pure lambs and perfect victims, a sacrifice unto the true Lamb, Who wast slain for our sake; and they rejoiced in the fragrance of sweet savor.

Theotokion: **B**ehold, now is the Lord become incarnate of thy pure blood, O Virgin Mother, and in His ineffable mercy uniteth Himself to man without confusion, accomplishing our salvation.

Lord, have mercy! (Thrice)

Glory ..., Now & ever ..., Sedalion, in Tone I:

Spec. Mel.: "Thy tomb, O Savior ...":

Great peace came upon thee, O martyr, when thou didst suffer, going forth against the enemy and vanquishing the army of deception by divine grace. Wherefore, we entreat thee with faith: from all harm deliver those who honor thy holy memory, O Irenarchus.

ODE VII

Irmos: **T**he Angel made the furnace put forth dew for the venerable children, and the command of God, consuming the Chaldeans, compelled the tyrant to cry out: **Blessed art Thou, O God of our fathers!**

Having separated thyself from the love of the flesh, O most blessed and wise one, kindled and set afire thou didst cry out the hymn of the youths: **Blessed art Thou, O Lord God of our fathers!**

Blessed was the divine assembly of the youths and the holy choir of the seven women, who, having mightily endured together laceration, fire and scourging, were counted worthy of the good things of heaven.

At the very mention of thee the evil spirits are driven away, O Irenarchus, for they have come to know thee as an invincible athlete of Christ who chanteth with fervor: **Blessed art Thou, O Lord God of our fathers!**

Theotokion: **R**aise me up to the doing of godly works who am beset by despondency, O all-pure one, strengthening me against the enemy who ever war cruelly against me and deceive me with adverse thoughts.

ODE VIII

Irmos: **F**rom the flame didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things whatsoever Thou willest. Thee do we exalt supremely for all ages!

Still shedding torrents of blood, and adorned with the beauty of wounds, O Irenarchus, thou didst appear before the One Who setteth the contest, receiving the honors of victory from Him.

Borne up by the love of the Almighty, thou didst cast down the lofty pride of the persecutors and didst bring low the boastfulness of idolatry, O most blessed Irenarchus, martyr and athlete.

Vouchsafe unto me divine loving-kindness, O martyr, delivering from temptations and tribulations me who honor thee with fervent faith and abide beneath thy protection, O Irenarchus.

Theotokion: Rejoice, O holy mountain of ineffable things, trodden by God! Rejoice, awesome manifestation and report, sight hard to envision! Rejoice, O Virgin, thou restoration of the fallen!

ODE IX

Irmos: It is not possible for men to see God upon Whom the ranks of angels dare not gaze; but through thee, O all-pure one, the incarnate Word appeared unto men; and, magnifying Him with the armies of heaven, we call thee blessed.

Thou didst attain thine ultimate and uttermost desire, O divinely wise Irenarchus, and becamest God through communion, chanting with the incorporeal ones: Holy, holy, holy art Thou, O all-accomplishing and omnipotent Trinity!

Having eluded the nets of those who pursued thee, thou didst find rest in the nest of heaven, O glorious one, and wast united to the armies of the martyrs who suffered with thee. Wherefore, we honor thy memory, celebrating it with great joy.

Laying claim to the might and power of Christ, and sailing across the cruel abyss of torments, thou didst attain unto the haven of the Most High, all adorned and abundantly drenched with the outpourings of the light of the Spirit.

Theotokion: Unable to comprehend the unapproachable wonder of thy birthgiving, O Virgin Mother, we glorify it more with silence; and thee, who alone art most blessed, do we glorify as blessed among women, O all-immaculate one.

Stichera, in Tone VI: Spec. Mel.: "On the third day ...":

Stichos: O holy martyr Irenarchus, pray to God for us!

Praising the struggles of the honored athlete and the pangs of the warrior of Christ, O ye faithful, let us chant unto the Lord: Through his supplications deliver us from all need!

When thou didst suffer and pass through the storm of cruelties, thou didst have great peace with the Lord, O most blessed Irenarchus, thou valiant warrior and intercessor for those who praise thee.

Glory ..., **W**ith thee suffered a choir of women and a divine assembly of children, O blessed Irenarchus, which mightily finished the contest with the holy Acacius and set deception at nought.

Now & ever ..., **T**hou art mine aid and protection, O most immaculate Theotokos; for thee do I have as a helper amid sorrows, afflictions and imprisonment, and thee, the all-hymned one, do I glorify.

Stavrotheotokion: **T**he Virgin, Thy pure Mother, beholding the most iniquitous men who unjustly nailed Thee to the Tree, O Savior, was wounded in the womb, as Symeon foretold.

AT MATINS

Both canons from the Oktoechos, and that of the venerable one, with 6 troparia, the acrostic whereof is: "Christ crowneth thee with the wreath of martyrdom, O blessed one", the composition of Joseph, in Tone VI:

ODE I

Irmos: When Israel traversed the deep on foot as on dry land, beholding the persecutor Pharaoh drowned, they cried aloud: Let us chant unto God a song of victory!

Joyfully treading the narrow path of fasting, O blessed one, thou didst scorch the assaults of the enemy on the griddle of martyrdom and didst inherit spacious life.

She who before was barren, the namesake of Hannah, brought thee forth as a root, like Samuel of old, and giveth thee to God Who gaveth thee to her, O wise one, signifying the grace of thy life.

Arriving at the most sacred and divine rank of monks, O venerable Stephen, thou didst shine forth like a most brilliant star in thy virtues, mystically illumining the faithful.

Confining thy body in a narrow dwelling, thou didst furnish thy mind with wings to fly to the heavens, O wise one, freeing thyself to soar well through the expanse of the heavens.

Theotokion: With sacred voices let us glorify the holy Mistress, O sacred people: the impassable portal, the pure temple of purity, her who is beauteous among women.

ODE III

Irmos: There is none as holy as Thee, O Lord my God, Who hast exalted the horn of Thy faithful, O Good One, and hast established us upon the rock of Thy confession.

Thy mind, made beautiful through gazing upon God, O father, was shown to be most comely, truly filled with every grace, and partaking of divine splendor.

Venerating the precious icon of Christ and her who gaveth birth to Him, O blessed one, with the power of the divine Spirit thou didst despise the vile command of the impious emperor.

The most foolish one, binding with iron fetters thee who dost possess a heart of iron, sent thee to prison, O most blessed Stephen, as a preserver of the dogmas of Christ.

Thou didst manifestly possess beautiful feet which tread radiantly the paths of martyrdom, O venerable one, and crush the heads of the enemy, O much-suffering Stephen.

Theotokion: From thee, the only pure one, was the all-divine Word incarnate, as is known; and He hath saved from corruption us who worship His divine condescension, in that He is full of loving-kindness.

Kontakion, in Tone VIII: Spec. Mel.: "To thee, the chosen leader ...":

With all our heart, O ye who love the feasts of the Church, let us faithfully praise with hymns the godly Stephen, the lover of the Trinity, as one who venerated the beautiful image of the Master and His Mother; and together let us now cry out to him, rejoicing with love: Rejoice, O ever-glorious father!

Sedalion, in Tone I: Spec. Mel.: "Thy tomb, O Savior ...":

Thy blood, O one wise with wisdom divine, mystically crieth out to God from the earth like that of Abel; for thou didst clearly preach that Christ was both God and man. Wherefore, thou didst put to shame the deception of the iconoclasts and hast passed over to the mansions of heaven. Pray thou that Christ save us.

Glory ..., in the same tone & melody:

Luminous in fasting, thou didst shine in lawful suffering like gold in the crucible, O wise one; and thou hast received a crown which befitteth thy calling. Wherefore, rejoicing, we celebrate thy most holy memory, honoring thy feats, O ever-memorable Stephen.

Now & ever ..., Theotokion:

O pure and unwedded Virgin Theotokos, who alone art the intercessor and protection of the faithful: from tribulations and sorrows and evil circumstances deliver all who have thee as their hope, O Maiden, and by thy divine supplications save thou our souls.

Stavrotheotokion: Beholding Thee stretched out, dead, upon the Cross, O Christ, Thine all-immaculate Mother cried out: "O my Son Who art equally unoriginate with the Father and the Spirit, what is this, Thine ineffable dispensation, whereby Thou hast saved the creation of Thine all-pure hands, O Compassionate One?"

ODE IV

Irmos: Christ is my power, my God and Lord, the holy Church doth sing in godly manner, crying out with a pure mind, keeping festival in the Lord.

Illumined with the light of the Spirit, O father, thou didst impart light to the blind through thine entreaties, emulating thy Master and God, O divinely inspired one.

Thou hast been seen by those sailing afar off at sea, by divine grace piloting to a calm harbor those who with faith invoke thy name, O blessed father Stephen.

As a sacred minister, thou didst offer thyself as a sacred immolation unto Him Who was slain for thy sake, O Stephen, and, rejoicing, thou hast found rest in the mansions of the first-born.

Thou wast shown to be wholly healthy on the dry field, O martyr, marveling with thy precious tongue at the grace given thee abundantly from on high for the correction of men.

Theotokion: **O**n thee, O all-immaculate one, have I set all hope of my salvation, and I have fled to thy protection. Be thou my helper, O Maiden, delivering me from evil things.

ODE V

Irmos: **W**ith Thy divine light, O Good One, do Thou illumine the souls of those who with love wake at dawn to Thee, I pray, that they may know Thee, O Word of God, to be the true God Who dost call them forth from the gloom of sin.

Our God, Who alone is the Judge of the contest and strengthened thee against the murderers, O venerable Stephen, truly crowned thy labors of fasting with the honors of martyrdom.

Struggling right gloriously, thou wast found, O martyr, sharing fellowship with a multitude of martyrs in prison; for, surrounding thee like stars round a never-waning sun, they shone all the more greatly.

O sacred confessors with divine words and emulators of the divine sufferings, we bless you, the three hundred forty-two who contended against the ungodly.

For the icon of Christ the most glorious multitude of the venerable endured the mockery of having their hair shorn off, their ears and hands severed, and their divine members burned away.

Theotokion: **O** all-pure one, who alone truly gavest birth to the All-holy One on earth; sanctify those who ever profess thee to be the Theotokos, and save us by thy mediation.

ODE VI

Irmos: **B**eholding the sea of life surging with the storm of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O most Merciful One!

The author of evil was unable to endure the power of thy words; wherefore, O Stephen, the deceiver savagely gave thee over to bonds, wounds and a violent death.

Like bread baked by fire wast thou burned, suspended pitilessly by thy feet, O Paul; and thou didst offer thyself as a sacrifice to God, and art counted worthy to dwell with the martyrs.

With faith and love we bless you, O ye thirty-eight venerable monks who suffered lawfully in Ephesus, imprisoned and deprived of life by suffocation.

Thou didst mightily oppose the judge, O right glorious Peter of great renown, and, thy body lacerated with stripes, thou didst desire to die for Christ, the only Immortal One.

Theotokion: O Theotokos, with steadfast heart we bless thee, who alone among women art all-hymned and comely, the invincible rampart of Christians, the all-pure Mistress.

Kontakion, in Tone III: Spec. Mel.: "Today the Virgin ...":

From a barren woman didst thou, the offshoot of a root, grow forth, O venerable father, namesake of the protomartyr; and thou wast shown to be a great instructor of monks, unafraid of the wrath of the emperor who did not wish to venerate the image of Christ. Wherefore, in dying thou didst receive the crown of martyrdom, O Stephen.

Ikos: He who is the father of hatred and stranger to God raised many temptations and threefold waves against thee; yet he could not bear to look upon thy godly life and the straight and undeviating tread of thy path. The vile one devised evils against thee, feigning to be thy disciple, like Judas of old; and he made haste to place thee in the hands of the iniquitous, O father, who splendidly confessed Christ and venerated His image with love. Wherefore, thou hast received the crown of martyrdom, O Stephen.

ODE VII

Irmos: The Angel made the furnace put forth dew for the venerable children, and the command of God, consuming the Chaldeans, compelled the tyrant to cry out: Blessed art Thou, O God of our fathers!

Thine end was announced to thee by the all-accomplishing will of God, O blessed one; wherefore, thou didst give thyself over to yet greater fasting, and now, having been slain for Christ Who is God over all, thou goest from glory to glory.

Thou wast glorified with the protomartyr whose namesake thou wast; for, stoned, dragged and beaten mercilessly, thou didst fill the earth with blood and, rejoicing, didst surrender thy soul to the Lord.

Dragged through the streets of the city, O martyr Stephen, thou didst smooth the way of martyrdom for the faithful; and stepping forth upon it confidently, they have manifestly reached the city of heaven.

Theotokion: **T**he most sacred prophets announced beforehand the most manifest mystery of thine honored birthgiving, O pure one. And we, splendidly contemplating the fulfillment thereof, now piously call thee blessed.

ODE VIII

Irmos: **F**rom the flame didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things whatsoever Thou willest. Thee do we exalt supremely for all ages!

Most savagely, like wild beasts, did the murderous ones seize the lamb of Christ, beating him, and they who live by iniquity buried him with malefactors.

Pitilessly did the enemy crush thy head which God hath crowned with the wreath of victory in the highest, O crowned sufferer, glory of martyrs and all the venerable.

The divinely wise and righteous Andrew, steadfastly opposing the tyrant, is broken by blows and mercilessly slain, chanting to Christ God forever.

As a most holy habitation of Him Who resteth in all the saints, O much-suffering Stephen, thou didst have Him living for all ages.

Theotokion: **W**ith the sprinkling of the divine blood which flowed from the side of thy Son and God, O Virgin who art blessed of God, wash away, I pray thee, the defilement which hath come upon me through wicked sin.

ODE IX

Irmos: **I**t is not possible for men to see God upon Whom the hosts of angels dare not gaze; but through thee, O all-pure one, the incarnate Word appeared unto men; and, magnifying Him with the armies of heaven, we call thee blessed.

Beholding the ranks of angels, patriarchs, the venerable, prophets, martyrs, apostles and all the righteous, O divinely inspired one, thou didst rejoice; and as thou joinest with them, be thou mindful and help thou on earth us who in a pure manner call thee blessed.

Thou wast like a light, like the dawning, like the great sun, like the sky star-spangled with the splendors of miracles and holy wounds, O Stephen, truly adorning the thoughts of all who praise thee, O much-suffering martyr.

Having first destroyed the princes of darkness with the steadfast feats of asceticism, O father, thou didst later suffer mightily, giving them over to utter destruction, O Stephen, beauty of the martyrs and boast of the venerable.

Thine all-glorious memory today doth illumine the multitudes of the earthborn with the all-radiant beams of the gifts of the Spirit, O divinely blessed Stephen. Illumine and sanctify us who now joyfully celebrate it.

Theotokion: O divinely joyous one, abode of the Light, true confirmation of hieromartyrs and boast of all the venerable: from misfortunes, evil circumstances and the invasion of enemies save us who hymn thee.

Exapostilarion: Spec. Mel.: "By the Spirit in the holy place ...":

With the pangs of asceticism didst thou utterly slay the serpent, the author of evil, laying hold of the wreath of martyrdom in the end, O all-praised Stephen, rendering worship to the precious images, in that it manifestly passeth on to the Prototype, O most blessed one.

Glory ..., Now & ever ..., Theotokion:

Thou wast the all-immaculate Bride of the ineffable Son, and His most pure habitation, O Theotokos; for thou gavest birth to God the Word, the pre-eternal Light Who dwelt within thee. Hymning, therefore, thy birthgiving, we magnify thee as is meet, O all-immaculate Maiden.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from the Oktoechos, and 4 from Ode III of the canon of the venerable one.

Thy mind, made beautiful through gazing upon God, O father, was shown to be most comely, truly filled with every grace, and partaking of divine splendor.

Venerating the precious icon of Christ and her who gaveth birth to Him, O blessed one, with the power of the divine Spirit thou didst despise the vile command of the impious emperor.

The most foolish one, binding with iron fetters thee who dost possess a heart of iron, sent thee to prison, O most blessed Stephen, as a preserver of the dogmas of Christ.

Theotokion: **F**rom thee, the only pure one, was the all-divine Word incarnate, as is known; and He hath saved from corruption us who worship His divine condescension, in that He is full of loving-kindness.

Troparion, in Tone IV:

Struggling in fasting upon the mountain, thou didst slay the noetic hordes of the enemy with the weapon of the Cross, O most blessed one, and didst manfully arm thyself again for martyrdom, slaying Copronymus with the sword of the Faith. And for both hast thou been crowned by God, O ever-memorable venerable martyr Stephen.

Kontakion, in Tone III:

From a barren woman didst thou, the offshoot of a root, grow forth, O venerable father, namesake of the protomartyr; and thou wast shown to be a great instructor of monks, unafraid of the wrath of the emperor who did not wish to venerate the image of Christ. Wherefore, in dying thou didst receive the crown of martyrdom, O Stephen.

Prokimenon, in Tone VIII: The saints shall boast in glory, and they shall rejoice upon their beds.

Stichos: Sing unto the Lord a new song; His praise is in the church of the saints.

EPISTLE TO TIMOTHY, §291 [II TIM 1 :8-18]

Child Timothy: Be not thou therefore ashamed of the testimony of our Lord, not of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made

manifest by the appearing of our Savior Jesus Christ, Who hath abolished death, and hath brought life and immortality to light through the gospel; whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. For the which cause I also suffer these things; nevertheless, I am not ashamed; for I know Whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Spirit which dwelleth in us. This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes. The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: but, when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day; and in how many things he ministered unto me at Ephesus, thou knowest very well.

Alleluia, in Tone VIII: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Stichos: His seed shall be mighty upon the earth.

GOSPEL ACCORDING TO MATTHEW, §37 [MT 10:23-31]

And the Lord said: But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore; ye are of more value than many sparrows.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

THE 29th DAY OF THE MONTH OF NOVEMBER
COMMEMORATION OF THE HOLY MARTYR PARAMON
COMMEMORATION OF
THE VENERABLE ACACIUS, WHO IS MENTIONED IN "THE LADDER"
AT VESPERS

On "Lord, I have cried ...", these stichera, in Tone IV:
Spec. Mel.: "Called from on high ...":

Manifestly illumined * with the effulgence of the divine Spirit, * O most blessed Paramon, * thou didst utterly revile * the utter darkness of polytheism, * and, receiving a convenient time, O most blessed one, * with valiant mind thou didst approach the sufferings which lay before thee; * and, shown to be victorious, * thou didst cast down the prideful foe of all mortals, * magnifying Christ. * Him do thou entreat, * that He save and enlighten our souls.

Having witnessed * a great multitude slaughtered * for the King and God of all, O Paramon, * thou didst burn with divine zeal and cry out: * "I am ever a true servant of Christ! * Understand, ye all-iniquitous tyrants, * for, summoned, lo! I have now come * to be slain like an innocent lamb! * Wherefore, be ye not mistaken. * I am perforce become * an acceptable sacrifice * to Him Who was slain in the flesh * for my sake, of His own will."

The honored choir of athletes, * three hundred seventy in number, * with faith cast down the falsehood * of the polytheism of the all-iniquitous; * and with them thou also wast crowned, * having struggled with valiant mind, O Paramon, * and, rejoicing, didst join * the choirs of the incorporeal ones. * With them do thou pray, * that we who honor and ever bless thee * may be delivered * from all sorrow and perils.

But if Alleluia is to be chanted at Matins instead of "God is the Lord ...", the following stichera of the Theotokos are chanted before the above stichera of the saints, in the same tone & melody:

In his condescension and for the salvation of men, * God the Son, Who was begotten timelessly * from the unoriginate Father, * became man, * that He might grant paradise now to the first-created: * then all nature is delivered * from the deception of the serpent, * and, as One easily placated, * He saveth His fallen image. * Wherefore, He hath made His Mother * a pure virginal Bride, undefiled. * Her do we all bless * as our anchor and haven.

In thy womb, O blessed of God, thou didst have the Creator of all, * Who, becoming incarnate, hath restored man * who before had fallen through the temptation of the serpent. * For unto us thou ineffably gavest birth * to God in the flesh, * and by thy birthgiving * hast freed from corruption * our whole nature, which hath grown old. * Wherefore, we hymn and glorify thy grace, * O Virgin who knewest not wedlock. * Cease thou never to make entreaty, * that our souls be saved.

That thou mayest disclose to us all * the magnitude of thy mercy * and the boundless depths of thy goodness, * wash away all the sins of thy servants; * for, as Mother of God, O most immaculate one, * thou hast the authority to form, * and thou directest all things as thou desirest, * by thy power; * for the grace of the Holy Spirit * which dwelt within thee * ever aideth thee in all things, * O most blessed one.

Glory ..., Now & ever ..., Theotokion:

The Son Who with the Father and the Spirit * is glorified in the highest * by the seraphim, * desiring to restore the first-created man, * wholly abased Himself ineffably, * entering thy womb, O most hymned Theotokos, * and, shining forth from thee, * He hath illumined the whole world with His divinity * and delivered men from the madness of idolatry, * and, deifying them by Himself, * Christ God, * the Savior of our souls, * hath led mankind up to the heavens.

Stavrotheotokion, in the same melody:

Lament Me not, O Mother, * beholding thy Son and God * suspended on the Tree, * Who suspended the earth unsupported upon the waters, * and hath fashioned all creation. * For I will arise and be glorified, * I will crush the kingdom of hell with might, * I will destroy the power thereof * and deliver those in bondage * from its evil, *in that I am compassionate; * and I will lead them to My Father, * in that I love mankind.

AT COMPLINE

Canon of the venerable Acacius, the acrostic whereof is: "With songs do I hymn Acacius, the chosen and obedient one", the composition of Theophanes, in Tone IV:

ODE I

Irmos: Israel of old, traversing the depths of the Red Sea with dryshod feet, vanquished the power of Amalek in the wilderness by Moses' arms upraised in the form of the Cross.

Clad in an innocent character, thou didst acquire the noble beauty of the virtues, emulating the willing obedience of Christ even unto death, O most blessed one.

By thy guilelessness thou didst put to shame the author of evil, O father, and by thine endurance of temptations thou didst humble to the ground his arrogant and vaunted malice.

Having first learned patient asceticism, O venerable one, cutting down the beginnings of the passions, thou wast later arrayed in the vesture of dispassion, covered with divine grace.

Having strengthened the state of thy soul with steadfast patience and a valiant mind, O most blessed one, thou didst endure the struggle of martyrdom all thy days, and wast shown to be crowned.

Theotokion: As Isaiah announced prophetically, O all-pure one, the God and Lord Who for our sake became incarnate and was born of thee, is our creative hope and song.

ODE III

Irmos: Thy Church rejoiceth in Thee, O Christ, crying aloud: Thou art my strength, O Lord, my refuge and consolation!

Offering thyself wholly to thy Creator and God, O venerable one, thou didst endure tyrannical maltreatment.

Thou didst lawfully show forth an athlete's endurance on earth, O ascetic; wherefore, heavenly gladness hath been given thee.

O all-blessed one, thou didst strictly maintain true humility, long-suffering, patience, abstinence and obedience.

Theotokion: The Creator of all for our sake taketh on form, O all-pure and all-holy Bride of God, receiving animate flesh from thee.

ODE IV

Irmos: Beholding Thee, the Sun of righteousness, lifted up upon His Cross, the Church stood rooted in place, crying out as is meet: Glory to Thy power, O Lord!

Having mortified thy carnal-mindedness, O father Acacius, thou didst enliven thy soul, and hast received a crown of righteousness, crying out: Glory to Thy power, O Lord!

Undertaking lengthy struggles, O father, thou didst show forth patient opposition all thy days; wherefore, after death thou didst cry out like one alive: Glory to Thy power, O Lord!

With steadfast mind thou didst endure tyrannical treatment for Christ, O blessed Acacius, mindful of how He was nailed to the Cross for the salvation of our race.

Theotokion: **T**hou art more pure than the heavens and the noetic hosts, O all-pure one, having given birth to their Creator; wherefore, we cry out to thee: Rejoice, O most hymned Theotokos!

ODE V

Irmos: **T**hou hast come, O my Lord, as a light into the world, a holy light turning from the darkness of ignorance those who hymn Thee with faith.

Bearing the infliction of stripes manfully and mightily enduring beatings all thy days, O venerable one, thou didst repose in holiness.

Having finished the good race, O guileless Acacius, thou hast received rest, free of toils and pangs.

Nourishing thy mind with pure thought, O God-bearing Acacius, thou didst hasten well to the Cause of all.

Theotokion: **N**either the mind of an angel nor that of man can describe thy birthgiving; for it transcendeth every mental attainment.

ODE VI

Irmos: **I** will sacrifice to Thee with a voice of praise, O Lord, the Church crieth out to Thee, having been cleansed of the blood of demons by the blood which, for mercy's sake, flowed from Thy side.

Thou hast slept the sleep of the blessed, O blessed father, and even after death wast shown to hearken unto those who questioned thee, for thou didst possess obedience which dieth not.

Having finished thy good struggles, O divinely wise namesake of incorruption, thou wast truly vouchsafed immortality, where, rejoicing, thou hast received crowns of victory.

The divine, goodly and God-pleasing asceticism of thy life, O blessed Acacius, maketh many steadfast by fear of God and the expectation of the good things which are to come.

Theotokion: With faith do we glorify thee as the true Theotokos, who didst conceive God and gavest birth without knowing wedlock to Him Who of thee fashioned a pleasing holy temple.

Sedalion, in Tone IV: Spec. Mel.: "Go thou quickly before ...":

By the radiance of faith and active light thou wast truly shown to be angelic on earth, O most wise Acacius. Thou didst manfully show forth the strength of thy mind and by fasting didst put down the assaults of the passions. Wherefore, even after thy repose thou wast shown to be like one alive, O invincible one.

ODE VII

Irmos: The children of Abraham in the Persian furnace, consumed more by love of piety than by the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!

Going toward the Master with all thy desire, O venerable one, enduring vexation, dishonor and stripes, thou didst cry out: Blessed art Thou in the temple of Thy glory, O Lord!

Setting thy thoughts on the sufferings and crucifixion of thy Master, and being mindful of death, wounded thou didst chant: Blessed art Thou in the temple of Thy glory, O Lord!

Lying in the grave, dead, bereft of breath, according to the law of those who die, in manner transcending nature thou didst answer him who speak to thee, as though thou hadst not died, crying: Blessed art Thou in the temple of Thy glory, O Lord!

Theotokion: O virgin who gavest birth to our true Life, thou hast restored mortals who have been held fast under the law, and who cry: Blessed art thou among women, O most immaculate Mistress!

ODE VIII

Irmos: Stretching forth his hands, Daniel shut the mouths of the lions in the pit, and the young lovers of piety, girded about with virtue, quenched the power of the fire, crying: Bless the Lord, all ye works of the Lord!

When with mighty abstinence thou didst break the bonds of thy body and lay waste to thy flesh, thou didst join thyself unto God also with active vision, O father, crying aloud: Bless the Lord, all ye works of the Lord!

Numbered and enrolled among the martyrs of Christ, O venerable one, thou hymnest the Lover of mankind without ceasing, praying for us who praise thee and cry: Bless the Lord, all ye works of the Lord!

Having suffered lawfully on earth, O venerable one, thou hast found heavenly rest with the saints, finding a share in their gladness and joy, and crying: Bless the Lord, all ye works of the Lord!

Theotokion: He Who before was incorporeal becometh incarnate, the Creator is formed of thee, O most immaculate one; for the Unapproachable One, entering into thine all-pure womb, desired to be encompassed by surrounding flesh. Wherefore, we all bless thee, O Mary, Bride of God.

ODE IX

Irmos: Christ, the Chief Cornerstone uncut by human hands, Who uniteth two disparate natures, was cut from thee, the unquarried mountain, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos.

Thou didst mercifully pass over to the Benefactor of all, O father, adorned with the beauty of innocence and shining with the comeliness of the virtues. Wherefore, we all call thee blessed.

Submitting to the law of the Master, thou didst incline thy neck for the struggle of monasticism, O most blessed father, and as victor didst attain unto perfect guilelessness.

Thou wast vouchsafed to send up hymnody to God with the incorporeal ones, having preserved their manner of life and purity; and through patience thou hast received the glory of the martyrs' feats.

Accept from us this hymnody which we offer to thee from a pure heart, O God-bearer, and through thine entreaties grant us remission of offenses and salvation, O most honored one.

Theotokion: All of us, the faithful, honor thee with praises as the true root of incorruption and confirmation, O Virgin; for thou gavest birth for us to the hypostatic Immortality.

Stichera of the venerable one, in Tone IV:

Spec. Mel.: "As one valiant among the martyrs ...":

By abstinence thou didst mortify carnal-mindedness, * and by fasting and the perfection of the virtues * thou didst enliven thy soul. * Wherefore, thou hast truly appeared * as one alive even after thy repose; * for death was reckoned as but sleep * by thee who hast passed over to God * and placed thy soul in His hands, * O glorious Acacius.

Thou didst lull to sleep * the desires of the passions, O Acacius, * having acquired all-night vigilance in prayer, * obedience and humility, * study of the divine Scriptures, * a pure heart * and an untroubled mind. * Wherefore, thou becamest a receptacle of the Holy Spirit, * shining forth rays of miracles upon the ends of the earth.

Having utterly spurned * the passionate attachments of the world, * thou becamest a vessel of dispassion; * and through active ascent of the love of knowledge, * O glorious one, * thou didst mount on high to thine uttermost Desire, * and didst behold with mystic vision * the inconceivable and divine beauties of invisible things, * O most wise and blessed Acacius.

Glory ..., Now & ever ..., Theotokion:

From thy pure blood thou gavest flesh * to Him Who is consubstantial with the Father * and equally enthroned with the Spirit, * and thou gavest birth in manner past recounting * to Him Who is truly known in two active natures * and in volitions. * Him do thou entreat, O all-holy Virgin, * as thy Son and God, * that He save those who with pure faith call thee blessed.

Stavrotheotokion: **W**hen the ewe-lamb who gave Thee birth * saw Thee, the Lamb and Shepherd, * upon the Tree, * she lamented * and maternally exclaimed to Thee: "O my Son most beloved! * How is it that Thou art suspended upon the tree of the Cross, O Long-suffering One? * How is it that Thy hands and feet * have been pierced with nails by the iniquitous, O Word? * How hast Thou shed Thy blood, O Master?"

AT MATINS

Both canons from the Oktoechos, and that of the martyr, with 4 troparia, the acrostic whereof is: "Grant now that I may hymn thy grace, O martyr", the composition of Joseph, in Tone IV:

ODE I

Irmos: Israel of old, having traversed the depths of the Red Sea with dryshod feet, vanquished the power of Amalek in the wilderness by Moses' arms outstretched in the form of the Cross.

With the illumining rays of the Spirit enlighten the heart of me who hymn thy luminous memory, O martyr Paramon, and strengthen me to abide in the laws of God.

Thou wast all-radiantly enriched with martyric glory, having shone forth in the beauties of martyrdom and been adorned with beautiful wounds, O Paramon. Wherefore, with faith we call thee blessed.

Full of the life-creating waters of the Spirit, thou didst shed dew upon those grievously withering under the burning heat of ungodliness, O glorious one, and didst lead them to the water of peace.

Theotokion: **T**hou gavest birth in time to the Timeless One Who became man, O pure one. Him do thou earnestly beseech as thy Son and Lord, that He heal the temporal sufferings of my soul, O most immaculate one.

ODE III

Irmos: Thy Church rejoiceth in Thee, O Christ, crying aloud: thou art my strength, O Lord, my refuge and confirmation!

Having brought low the uprising of the enemy for Christ's sake, thou didst destroy him and cut down his legions with the sword of patience.

Thou didst destroy the counsel of the evil one against our Faith, and didst suffer mightily, O martyred athlete Paramon.

As a powerful warrior thou wast strengthened by divine grace, O martyr, and didst reckon cruel tortures to be like a dream.

Theotokion: **S**trengthen my mind which is beset by many passions, O all-pure Mother of God, that I may glorify thee as is meet.

Sedalion, in Tone IV: Spec. Mel.: "Having been lifted up ...":

With the patience urged by the divine precepts thou didst cleanse thy soul of defilement and didst attain to the perfection of spiritual athletes; for thou didst renounce sacrifice to false graven images and, emulating Christ, wast slain with a spear. Him do thou earnestly entreat in behalf of the world, O most blessed Paramon.

Glory ..., Now & ever ..., Theotokion:

After God, it is to thy divine protection that I, the lowly, flee, I Theotokos, and falling down I pray: Have mercy, O all-pure one, for my sins have gone over my head, and I fear torment and tremble, O Mistress. O pure one, make supplication to thy Son, that He deliver me therefrom.

Stavrotheotokion: She who in latter times gave birth in the flesh to Thee Who wast begotten of the unoriginate Father, beholding Thee hanging upon the Cross, cried out: "Woe is me, O most beloved Jesus! How is it that Thou Who art glorified as God by the angels art now crucified by iniquitous men, O my Son? I hymn Thee, O Long-suffering One!"

ODE IV

Irmos: Beholding Thee, the Sun of righteousness, lifted up upon the Cross, the Church stood rooted in place, crying out as is meet: Glory to Thy power, O Lord!

Thy heart, protected by courage and set afire with boldness, O glorious one, considered the many and cunning tortures to be like the darts of children, O valiant minded martyr.

Seeing the sufferers slain at the command of the tyrant, the martyr Paramon received divine zeal like unto theirs, and went forth to suffer.

O blessed Paramon, Christ, the Judge of the contest, crowned thee who wast mightily lacerated, mercilessly pierced with spears, and who vanquished the wiles of the enemy.

Marveling at the endurance of the martyrs and amazed by their perfection, O glorious one, thou didst share in their zeal of faith and their all-honorable suffering.

Theotokion: O Virgin Mary, by thy Life-bearing birthgiving thou hast brought life to all men slain by disobedience; wherefore, we glorify and in godliness call thee blessed.

ODE V

Irmos: Thou hast come, O my Lord, as a light into the world, a holy light turning from the darkness of ignorance those who hymn Thee with faith.

Thou didst offer thyself to thy Creator as a precious gift, having suffered and vanquished falsehood, O thou adornment of the martyrs.

Thou didst demolish graven images and temples of the demons, O wise Paramon, having acquired a steadfast resolve on the rock of divine faith.

Thou didst manfully wound a multitude of the demons with the wounding of thy flesh, O valiant-minded athlete. Wherefore, we call thee blessed.

Theotokion: **T**he Lord Who is equal in honor with the Father and the Spirit was incarnate of thy pure blood, O pure one, becoming man.

ODE VI

Irmos: **I** will sacrifice to Thee with a voice of praise, O Lord, the Church crieth out to Thee, having been cleansed of the blood of demons by the blood which, for mercy's sake, flowed from Thy side.

Thou wast not slothful during thy struggles, but wast surpassing diligent and valiant amid thy divine suffering; wherefore, thou hast received a crown of glory.

Thou didst join the assembly of the martyrs who reached the end of their lives with zeal before thy contest, O ever-memorable one, and with them thou hast been vouchsafed to enter the heavenly bridal-chamber.

Spears made thee an emulator of Christ, for, pierced thereby, O martyr, thou didst hasten, crowned, to Him, having slain the foolish with the sword of patience.

Theotokion: **O** all-immaculate one, from the temptations of life deliver me who am held fast in the night of ignorance with unseemly thoughts and am ever benighted by the malice of the enemy.

After Ode VI, the martyricon from the Oktoechos.

ODE VII

Irmos: **T**he children of Abraham in the Persian furnace, afire more with love of piety than with the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!

Splendidly enriched by God with the grace of healings and miracles, O wise martyr, thou healest those who cry: Blessed art Thou in the temple of Thy glory, O Lord!

Placing all thy care in the heavens, O right glorious one, thou didst disdain the tortures inflicted upon thee, crying out: Blessed art Thou in the temple of Thy glory, O Lord!

With the fire of thy blood thou didst consume all the wicked tinder of ungodliness, O glorious athlete; and with the dew of thy miracles thou bedewest those who are in the burning heat of evils, crying out, O right glorious one: Blessed art Thou in the temple of Thy glory, O Lord!

Theotokion: **R**ejoice, thou who alone gavest birth to the Joy of men! Rejoice, O heaven and throne of the cherubim, all-glorious palace of Him Who reigneth for all ages, O most immaculate Mistress!

ODE VIII

Irmos: Stretching forth his hands, Daniel closed the mouths of the lions in the pit, and the young lovers of piety, girded about with virtue, quenched the power of the fire, crying: Bless the Lord, all ye works of the Lord!

We are become rich, having acquired thee as a vigilant guardian of our souls, O much suffering one, ever lulling to sleep demonic fantasies and stilling the raging waves of the flesh and the storm of evil thoughts of those who cry: Bless the Lord, all ye works of the Lord!

With the streams of thy sacred blood thou didst dye for thyself a purple robe which will never grow old, and, splendidly adorned, thou dwellest in the heavens, O blessed one, crying: Bless the Lord, all ye works of the Lord!

As a pure lamb, as an unblemished sacrifice, as a whole-burnt offering consumed by the embers of suffering, O wise martyr, thou didst bring thyself to Christ, the Judge of the contest, chanting: Bless the Lord, all ye works of the Lord!

Theotokion: The shadow of the law and the proclamations of the prophets designated thee beforehand, O pure one full of the grace of God, as her who would ineffably become the Mother of our God. To Him do we all chant: Bless the Lord, all ye works of the Lord!

ODE IX

Irmos: Christ, the Chief Cornerstone uncut by human hands, Who united two disparate natures, was cut from thee, the unquarried mountain, O Virgin; wherefore, in gladness we magnify thee, O Theotokos.

Behold! the splendid memory of the radiant passion-bearer hath shone forth, illumining with the divine Spirit the hearts of all the faithful who joyfully join chorus and bless him with faith.

Having joined thyself to the three hundred and seventy invincible martyrs, thy body lieth with them, O martyr of Christ. With them pray thou, that we be saved.

Having passed through the arena of pain which is full of multifarious torments, and overcome them splendidly with Christ Who conquered the world, ye dwell in the heavens, O crowned martyrs.

Thou wast taken up from the earth and received honors for thy struggles; and now thou pourest forth rivers of miracles upon us who honor thee and piously celebrate thy memory, O Paramon.

Theotokion: Enlighten the eyes of my soul which have been darkened by the blindness of corrupting sin, O all-pure Mistress Theotokos; for thou art the help and enlightenment of the faithful, O pure one.

Exapostilarion: Spec. Mel.: "Hearken, ye women ...":

With the wisdom of piety let us hymn the invincible multitude of warriors, the divine and unvanquished company of martyrs which hath the wondrous Paramon as its leader, who denounced the tyrant and hath received a crown of glory with all the martyrs.

Glory ..., Now & ever ..., Theotokion:

Rejoice, O palace of God! Rejoice, O mountain overshadowed! Rejoice, O bush unburnt! Rejoice, O throne of glory! Rejoice, O divine table! Rejoice, O golden jar! Rejoice, O candle-stand all golden! Rejoice, O Mary, Virgin and Mother, thou light cloud!

THE 30th DAY OF THE MONTH OF NOVEMBER
COMMEMORATION OF THE HOLY AND ALL-PRAISED APOSTLE ANDREW, THE
FIRST-CALLED
AT VESPERS

After the Introductory Psalm, we chant "Blessed is the man ...," the first Antiphon.

At "Lord, I have cried ...," eight stichera, in Tone IV:

Spec. Mel.: "Called from on high ...":

When the hypostatic Effulgence of the Father's glory appeared, fashioned by the light of the Forerunner, wishing, in His lovingkindness, to save the human race, then wast thou the first to have recourse unto Him, O glorious one, being enlightened in mind by the most perfect ray of His divinity, thenceforth becoming the preacher and apostle of Christ our God. Him do thou beseech, that He save and enlighten our souls. (*Thrice*)

When the all-holy Word became incarnate, granting us life, heralded by the voice of the Forerunner, announcing the glad tidings of salvation unto them on earth, then didst thou dedicate thyself to Him as first fruits, as the best of offerings, and didst proclaim Him as our God, to thy kinsman. Him do thou beseech, that He save and enlighten our souls. (*Thrice*)

Having been the disciple of Him that sprang forth from a barren woman, the teacher of piety and chastity, who showed the way to purity, when the Offspring of the Virgin shone forth, then wast thou a most fervent lover of virtue, O blessed Andrew, and, making ascent within thy heart, thou wast caught up from glory to the ineffable glory of Christ our God. Him do thou beseech, that He save and enlighten our souls. (*Twice*)

Glory ..., in Tone IV, the composition of Anatolius:

Leaving behind the netting of fish, O apostle, thou dost trap men with the rod of thy preaching, lowering the lure of piety as a hook and drawing forth all the nations from the depths of falsehood, O apostle Andrew, who art the blood relation of the pre-eminent one. O clarion-voiced herald of the whole world, fail not in thy prayers in behalf of us that with love and faith ever praise thine honored memory.

Now and ever ..., of the Forefeast, in the same tone:

Dance thou, O Isaiah! Receive the Word of God! Prophecy unto the Maiden Mary: The bush shall burn with fire, yet shall not be consumed by the radiance of the Godhead! Adorn thyself, O Bethlehem! Throw wide thy gates, O Eden! Come, ye magi! behold Salvation wrapped and lain in the manger, Whose star hath shone above the cave, the Lord and Bestower of life, Who saveth our race.

Entrance. Prokimenon of the Day. Three Lessons:
THE FIRST EPISTLE GENERAL OF PETER [1 :1-2:6]

Peter, an apostle of Jesus Christ, To the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure

heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

THE FIRST EPISTLE GENERAL OF ST. PETER [2:21-3:9]

For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep gone astray; but are now returned unto the Shepherd and Bishop of your souls. Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: even as Sarah obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement. Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

THE FIRST EPISTLE GENERAL OF PETER [4:1-11]

Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves

likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries: wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you: who shall give account to him that is ready to judge the quick and the dead. For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. But the end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: For charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ: to whom be praise and dominion for ever and ever. Amen.

*At the Litia, the sticheron of the temple, and these stichera to the apostle, in Tone I;
The composition of Andrew of Jerusalem, archbishop of Gortyna in Crete*

The apostle Andrew, O Lord, the first-called disciple and emulator of Thy suffering, patterning himself on Thee, led to Thee them that once were deceived in the depths of ignorance, drawing them forth with the hook of Thy Cross. Wherefore, saved, we, the faithful, cry out to Thee: Through his prayers, O All-good One, calm Thou our lives and save our souls.

O ye faithful, let us hymn Andrew, the kinsman of Peter, the disciple of Christ; for, once, dragging the sea with nets, he caught fish; but now with the rod of the Cross he ensnares the whole world and doth convert the Gentiles from deception to baptism. And, standing before Christ, he entreateth peace for the world and great mercy for our souls.

The apostle and disciple of Christ, receiving within his heart the noetic Fire which illumineth thoughts and consumeth sins, shineth forth the mystic rays of his teachings into the hearts of unenlightened pagans, And he burneth up the fabulous contrivances of the Gentiles as though they were kindling, for the fire of the Spirit hath such power. O strange and fearsome wonder! A tongue of clay, a nature of clay, a body of dust receiveth noetic and immaterial knowledge! Yet, O initiate of ineffable mysteries and beholder of heavenly things, pray thou that our souls be enlightened!

In Tone VIII: Seeing the longed-for God walking upon the earth in the flesh, O first-called beholder of God, rejoicing, thou didst cry out to thy blood kinsman: We have found the Desired One, O Simon! And to the Savior didst thou cry out with the words of David: As the hart panteth after the fountains of water, so panteth my soul after Thee, O Christ God! Thence, adding desire to desire, by thy cross thou hast passed over to Him Whom thou didst desire, as a true disciple and wise emulator of His sufferings on the Cross. Wherefore, being a partaker of His glory, do thou pray earnestly in behalf of our souls.

Glory ..., in Tone VIII, the composition of Andrew of Jerusalem, or of Anatolius:

Let us praise Andrew, the preacher of the Faith and servant of the Word, for he hath drawn forth men from the abyss, wielding the Cross instead of a rod; and lowering a line of power, he leadeth souls up from the deception of the enemy, and doth ever offer them to God as an acceptable gift. Let us praise him, ye faithful, among the choir of the disciples of Christ, that he may pray with them, that Christ be merciful unto us on the day of judgment.

Now and ever ..., Theotokion:

O Mistress, accept the supplication of thy servants, and deliver us from all want and grief.

At the Aposticha, these stichera, in Tone V:

Spec. Mel.: "Rejoice ...":

Rejoice, thou noetic heaven which doth ever declare the glory of God, thou who didst fervently obey Christ Who called thee the first, remaining with Him without falling away. Enlightened by Him thou didst behold the secondary Light, and, emulating His goodness, thou dost illumine them that are in darkness with thy lightning. Wherefore, we celebrate thine all-holy festival and joyously venerate the shrine of thy relics, whence thou dost pour forth salvation and great mercy upon them that ask.

Stichos: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

The first discoverer of the virtues of Him that, in His lovingkindness, was wrapped in our nature, O divinely wise Andrew, thou didst join thyself to Him with ardent love, crying out to thy blood kinsman: We have found Him Whom the prophets proclaimed in the Spirit! Come thou to His beauty, that we may be rescued in soul and in thought, and that, led by the light of His radiance, we may drive away the night of deception and the darkness of unbelief, blessing Christ, Who bestoweth great mercy upon the world.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

The Gentiles that knew not God thou didst draw forth from the depths of ignorance with the net of thy words; and thou dost manifestly trouble the salty waves of the sea, showing thyself to be a most courageous steed of the Master of the seas, O ever-hymned one, and the putrescence of impiety didst thou dry up, adding the precious salt of thy wisdom, O glorious apostle; and they that shamelessly take in wisdom which hath lost its savor and know not Christ Who bestoweth great mercy upon the world, have been amazed.

Glory ..., in Tone II, the composition of Germanus, Patriarch of Constantinople

In hymns let us honor the apostle Andrew, the kinsman of Peter and disciple of Christ, the fisherman and fisher of men; for, having learned all the dogmas from the teaching of Jesus, he presented them as a lure to the iniquitous fish of the flesh, and ensnared them. By his supplications, O Christ, grant Thou Thy people peace and great mercy.

Now and ever ..., of the Forefeast, in the same tone:

Tell us, O Joseph, how is it that thou leadest to Bethlehem the Virgin, great with child, whom thou didst receive from the Holy of Holies? Having searched the prophets and received reply of an angel, I am persuaded that Mary doth ineffably bear God, and magi shall come from the East to worship Him, ministering unto Him with precious gifts. O Lord, Who wast incarnate for our sake, glory be to Thee!

Troparion, in Tone IV:

As thou art the first-called of the apostles and the brother of the pre-eminent one, entreat thou the Master of all, O Andrew, that He grant peace to the world and great mercy to our souls.

AT MATINS

After the first chanting of the Psalter, this Sedalion, in Tone I:

Spec. Mel.: "Thy tomb ...":

With love do we praise thee, O apostle Andrew, as a divine disciple and first-called of all the disciples of Christ, and we cry out to thee with faith: Deliver thy flock, to which thou hast been assigned by God, from every sorrow and need, from temptations and every affliction. (Twice)

Glory ..., Now and ever ..., Theotokion:

O honored one, stretching forth thy hands now in pity, bestow upon us aid from the Holy One, and grant that they that glorify thine all-holy birthgiving and ascribe to thee hope and praise, O Mistress and Maiden, may complete this life without misfortune.

After the second chanting of the Psalter, this Sedalion, in Tone III:

Spec. Mel.: "Of the divine faith ...":

Christ found thee to be his first-called disciple, the particular initiate of His mysteries, O blessed Andrew, who diligently exalted His precepts for the whole world. And, as though on wings, thou didst enlighten the states of the Gentiles. Him do thou entreat as God, that He grant us great mercy. (Twice)

Glory ..., Now and ever ..., Theotokion:

Thou wast the divine tabernacle of the Word, O thou that alone art the most pure Mother and Virgin, who surpasses the angels in purity. With the divine waters of thy supplication do thou cleanse me, who, more than all others, am dust defiled with iniquities of the flesh, O pure one, who grantest great mercy.

The Polyeleos, and this Magnification: We magnify thee, O Andrew, first-called apostle of Christ, and we honor the pangs and labors wherewith thou didst struggle in the proclamation of the Gospel of Christ.

Selected Psalm Verses:

A: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

B: The heavens shall confess Thy wonders, O Lord.

Glory ..., Now and ever ..., Alleluia ..., Glory to Thee, O God! (Thrice)

After the Polyeleos, this Sedalion, in Tone V:

Spec. Mel.: "The Word co-unoriginate ...":

Let us all praise the apostle as one who himself beheld the Word, a divine preacher and a truly spiritual fisher of nations, for we have been brought to knowledge of Christ by the divinely eloquent Andrew, our truly great intercessor, and he doth now unceasingly pray that our souls be saved. (Twice)

Glory ..., Now and ever ..., Theotokion:

O all-pure Virgin, praying to thy Son with His apostles, free us, that unwaveringly place our trust in thee, who art our protection, from divers temptations and evil circumstances, and from cruel misfortune; and save all that hymn thee.

The Song of Ascents, the first Antiphon of Tone IV.

Prokimenon, in Tone IV: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

"Let every breath praise the Lord!"

THE GOSPEL ACCORDING TO ST. MATTHEW [4:18-23]

And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him. And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

After Psalm 50, this sticheron, in Tone VIII:

Let us praise Andrew, the preacher of the Faith and servant of the Word, for he hath drawn forth men from the abyss, wielding the Cross instead of a rod; and lowering a line of power, he leadeth up souls from the deception of the enemy, and doth ever offer them to God as an acceptable gift. Let us praise him, ye faithful, among the choirs of the disciples of Christ, that he may pray with them, that Christ be merciful unto us on the day of judgment.

Three canons, in Tone I: that to the Theotokos, with six troparia, including the Irmos; and two to the apostle, with four troparia each.

ODE I

Canon to the Theotokos

Irmos: Let us all chant a hymn of victory unto God, Who hath wrought marvelous wonders with His upraised arm and saved Israel, for He is glorious.

As thou art she that alone gaveth birth in time unto the timeless incarnate Son, O most holy and all-pure one, heal thou all the temporal passions of my most passionate soul.

The wounds of my soul and the hardness of my heart, the blindness of my thought and the distraction of my mind do thou amend by thy prayers, O all-pure one, as thou art full of pity.

O all-pure one, who gavest birth unto the Light, my Deliverer, deliver me from darkness and everlasting torment, that, saved, I may hymn thy mighty works.

O all-hymned one, by thy light dispel the darkness of my mind, O thou that gavest birth unto Him that is Light, in manner surpassing comprehension; and grant me, O good one, to behold the Light which hath shone forth upon us from thee.

Canon I to the Apostle, the composition of John the Monk

Irmos: Thy victorious right arm hath in godly manner been glorified in strength; for, O Immortal One, as almighty, it shattered the adversary, fashioning anew the path of the deep for the Israelites.

My soul, which hath been troubled by wicked thoughts and words, do thou cleanse with the divine grace which dwelleth within thee, O Andrew, preacher of Christ, that I may pour forth a worthy hymn to thee in a pure manner.

The Forerunner of Christ, who sprang forth from a barren woman, led Andrew, rejoicing, the most eminent and honored of his disciples, to Christ the supremely glorified, Who was born of the Virgin.

With desire and unwavering love, beginning the grades of virtues, ever learning to ascend, from weakness thou didst attain unto the most lofty strength, O Andrew.

Theotokion: Rejoice, O wellspring of grace! Rejoice, stairway and portal to heaven! Rejoice, golden candlestick and jar, and mountain unquarried, who for the world didst give birth unto Christ, the Bestower-of life.

Canon II to the Apostle

Irmos: Guiding Israel with a pillar of fire and cloud, as God He divided the sea and overwhelmed the chariots of Pharaoh in the deep. Let us chant a hymn of victory, for He alone is glorious!

With the rod of the Gospel didst thou fish, O all-praised Andrew, drawing forth men from the deep of falsehood, as Christ promised, Who taught thee to pursue men as though they were fish.

The divinely inspired Andrew, the pillar of the Faith and seat of the true dogmas of Christ, doth today summon all the ends of the earth to celebrate his yearly festival. Let us therefore make haste, all ye faithful!

Having pursued the whale of the sea with nets, with the skill of a fisherman dost thou fish for nations, tribes and peoples with the net of the Spirit, and most manifestly dost thou plainly disclose to us through the Spirit a lofty depth, O most wondrous one.

O thou that solemnized the mysteries of heaven, eyewitness and advocator of the ineffable knowledge of Christ, thou that received the Holy Spirit from on high, who discourseth, and sitteth among the nations and doth dispense gifts with fire: pray thou that we be saved.

Glory ..., Trinitarian: **W**ith faith I worship the supernatural Unity of the all-unoriginate Trinity, not dividing the Godhead. For it is of a single kind, simple and indivisible. And I unite it by essence and faithfully distinguish the Persons.

Theotokion: **G**od is born an Infant unto the Virgin, and He reneweth that which, through Adam, hath become corrupt; and He breaketh down the wall of partition and the chamber of enmity with His flesh. And coming forth from His all-pure Mother, He doth abolish the curse of our first mother.

Katavasia: **C**hrist is born, give ye glory! Christ cometh from heaven, meet ye Him! Christ is on earth, be ye exalted! O all the earth, sing ye unto the Lord, and chant with gladness, O ye people, for He hath been glorified!

ODE III

Canon to the Theotokos

Irmos: **L**et my heart be made steadfast in Thy will, O Christ God, Who didst establish the second heaven upon the waters and founded the earth upon the waters, O Almighty One.

Dispel all the barrenness of my fruitless thoughts and show forth my soul as fertile in the virtues, O most holy Theotokos, thou helper of the faithful.

O all-immaculate one, who for us gavest birth unto the unwaning Light, deliver me from all condemnation and from the manifold temptations of the serpent, from fire and from darkness.

All condemned do I stand by the dread tribunal, by that unquenchable fire and the stern sentence, O pure one. Haste thou to save me, thy servant, before the end, O good one.

Blessed is the fruit of thy womb, O all-hymned Virgin, for with grace divine thou didst, for the sake of His Cross, make them that became corrupt by the fruit of the tree partakers of incorruption.

Canon I to the Apostle

Irmos: **O** Thou, Who alone hast known the weakness of human nature, having mercifully formed Thyself therein, Thou dost gird me about with power from on high, that I may chant unto Thee: Holy is the living temple of Thine ineffable glory, O Lover of mankind!

Not summoned, but of thine own will didst thou run like a hart with thirst to the Wellspring of life, and having found Him thou didst preach Him to all; and having drunk thereof thou didst drench the parched ends of the earth with the waters of incorruption.

Mindful of the laws of nature, O right wondrous Andrew, thou didst take thy kinsman into partnership, crying out: We have found the Desired One! And to him that prepared the way by his birth in the flesh thou didst show spiritual knowledge.

From the depths of deception hast thou taken rational fish in the net of the Word, O apostle, and thou hast brought pure food to the table of Christ: them that have been enlightened by the grace of Him that appeared in the likeness of the flesh.

Theotokion: **T**hough thou didst conceive God in thy womb, O Virgin, by the All-holy Spirit wast thou preserved unconsumed, for to Moses the law-giver the unburnt bush manifestly foretold thee, who, aflame, received the unbearable Fire.

Canon II to the Apostle

Irmos: **L**et my heart be made steadfast in Thy will, O Christ God, Who didst establish the second heaven upon the waters and founded the earth upon the waters, O Almighty One.

Cephas and Andrew straightway followed Christ, Who summoned them, saying, Come, follow me! leaving their father, their boat and nets, for they were visionaries of faith.

Transforming pagan temples into churches, O most honored one, thou didst sanctify therein sons of baptism, whom grace hath renewed through water and the Spirit.

Thou didst mystically set before the world the pearl of great price which was hid within the field of thy heart, O apostle, which the Gentiles, finding, treasured faithfully.

Taking up the Gospel in thy hands as a treasure, O much lauded one, thou didst enrich all the earth with thy divine preaching. Wherefore, it doth honor thy memory and thy sufferings.

Glory ..., Trinitarian: **L**et us all hymn in Orthodox manner, in Trinity, the one power of the unoriginate, uncreated, consubstantial, equally enthroned, tri-hypostatic, three-sunned God, chanting unto Him.

Now and ever ..., Theotokion: **E**very mother that beareth a child can no longer be a virgin; but thou, O Virgin Mother, having given birth unto Christ, didst so remain, nourishing our Life with milk and remaining pure.

Katavasia: To Christ, the Son Who was begotten of the Father incorruptibly before the ages, and in latter times without seed became incarnate of the Virgin, let us cry aloud: O Lord, Who liftest up our horn, holy art Thou!

Sedalion, in Tone VIII: Spec. Mel.: "Of Wisdom ...":

We honor thee as is meet, O apostle Andrew, as the first-called of all the disciples and an eyewitness and minister of the Word; for, fervently and with unwavering faith, thou didst follow the Lamb that taketh away the sins of the world. And thereafter thou didst show thyself to be a sharer in the sufferings of Him that willingly endured death for our sake. Wherefore, we cry to thee: Pray thou to Christ God, that He grant remission of sins unto them that, with love, celebrate thy holy memory.

Glory ..., another Sedalion, in the same tone and melody:

Setting at naught the audacity of the idols and yearning for the sufferings of Christ, thou didst show thyself to be an apostle, O blessed Andrew, raining down wonders from heaven, and wast a teacher of the nations, O most blessed one. Wherefore, honoring thy memory as is meet, in hymns we glorify and faithfully magnify thee, O apostle of the Lord. Pray thou to Christ God, that He grant remission of sins to them that with love celebrate thy holy memory.

Now and ever ..., Theotokion:

Rejoice, O fiery throne of God! Rejoice, O Maiden, royal seat and lavishly furnished couch, chamber hung with gold-embroidered purple, cloak of scarlet, temple adorned, chariot of lightning, most radiant candlestick! Rejoice, twelve-walled city, gate cast of gold, radiant bridal chamber, magnificently appointed banquet hall and divinely embellished tabernacle! Rejoice, glorious Bride, radiant as the sun! Rejoice, thou that alone art the splendor of my soul!

ODE IV

Canon to the Theotokos

Irmos: Foreseeing in the Spirit the Incarnation of the Word, O prophet Habbakuk, thou didst proclaim, crying out: When the years draw nigh, Thou shalt be acknowledged; when the season cometh, Thou shalt be shown forth! Glory to Thy power, O Lord!

O most holy Virgin, undefiled tabernacle, with the most pure sprinklings of thy compassions do thou cleanse me now who have been defiled with iniquities, and extend unto me a helping hand, that I may cry: Glory to thee, O pure and divinely glorious one!

Thou hast shown thyself to be the consecrated temple of God, Who, in manner surpassing comprehension, made His abode within thee. Him do thou entreat, that He cleanse us of the defilement of sin, that we may be known as temples and habitations of the Spirit.

Have mercy on me, O Theotokos, who alone gavest birth unto the Source of mercy, and by thy supplications put an end to the cruel pain of my soul and the perplexity of my heart, granting me a stream of tears and divine compunction before mine end.

Through the divine Spirit the prophet wrote, knowing thee to be the mountain overshadowed, O pure one. By thy mediation cleanse them that have been consumed by the flame of transgressions, O Virgin, who alone dost set men aright.

Canon I to the Apostle

Irmos: Habbakuk, gazing with the eyes of foresight upon thee, the mountain overshadowed by the grace of God, prophesied that the Holy One of Israel would come forth from thee unto our salvation and restoration.

The divine and consuming power of the higher, all-accomplishing and radiant Spirit, Who, in godly manner, made His abode within thee in the form of a tongue of fire, O Andrew, showed thee forth as a preacher of ineffable things.

The most honored Andrew did not take up weapons of the flesh for retribution, even to lay low the strong citadels of the enemy, but, protected by Christ, having captured the nations, he brought them to obedience.

Our super-essential God, Who hath assumed our nature, hath shown thee, O Andrew, to be a mountain which poureth forth noetic gladness, destroying the cruel mountains of demonic arrogance.

By thy supplications, O Andrew, do thou never cease to fill with the bountiful gifts of Christ, thy Teacher, them that lovingly celebrate thy memory in song.

Theotokion: We hymn thy great and awesome mystery, for He that ever existeth, hiding Himself from the supra-mundane legions, descended upon thee like the dew upon the fleece, unto our salvation and restoration, O all-hymned one.

Canon II to the Apostle

Irmos: Foreseeing in the Spirit the Incarnation of the Word, O Prophet Habbakuk, thou didst proclaim, crying out: When the years draw nigh, Thou shalt be acknowledged; when the season cometh, Thou shalt be shown forth! Glory to Thy power, O Lord!

Having cast aside thy nets and taken up the Cross, thou didst follow after Christ Who called thee, and, stretching out the net of the Spirit, thou dost catch men instead of fish. Glory to Him that gaveth thee the Spirit!

Having received the flaming tongue of the Spirit, thou didst become a man well-pleasing unto God, O apostle, going about the beauties of heaven, recognizing the noetic comeliness therein, and revealing it to us.

Thou didst water the parched desert with thy divine words, O wise one, and didst show it forth as fertile, bearing fruit, the children of the Church, through the broadcasting of the seed. Glory to Him that gaveth thee the Spirit!

Perceiving Thine ineffable goodness, O Jesus, Andrew summoned his kinsman, saying: O Peter, my blood kinsman, we have found the Messiah, Who was proclaimed in the Law and the Prophets! Come, let us truly join ourselves unto Life!

Glory ..., Trinitarian: O ye faithful, let us hymn the Trinity in Unity: the Father, the Son, and the divine Spirit, One in Godhead, Essence and Nature, indivisible, inseparable, undivided, for He is One God in three Persons.

Now and ever ..., Theotokion: Having ineffably conceived One of the Trinity in thy womb, thou didst incorruptly give birth unto Him as a Son; yet the Trinity was not at any time added to, and as thou wast pure before giving birth, thou wast kept whole, O Mother of God.

Katavasia: Rod out of the stem of Jesse, and Branch of his roots, O Christ, Thou didst spring forth from the Virgin; from the mountain overshadowed and densely wooded hast Thou come, incarnate of her that kneweth not man, O Thou praised and immaterial God. Glory to Thy power, O Lord!

ODE V

Canon to the Theotokos

Irmos: Grant us Thy peace, O Son of God, for we know none other God than Thee; we call upon Thy name, for Thou art the God of the quick and the dead.

O open thou the eyes of my heart, O pure one, to see clearly the divine radiance and thine ineffable glory, that I may receive mercy and eternal glory.

O all-immaculate one, thou didst give birth unto One of the honored Trinity, Who is one in Hypostasis, two in will. Him do thou earnestly beseech, that we all be saved.

O all-pure one, as thou didst bear our Savior and God, keep thine unprofitable servant safe from all sorrow, sickness and affliction.

Entreat Him Whom thou didst bear in manner surpassing comprehension, O Virgin, that He save them that cry to thee with faith: Rejoice, O all-immaculate Virgin! Rejoice, O blessed one, intercessor for the world!

Canon I to the Apostle

Irmos: O Christ, Who hast enlightened the ends of the world with the radiance of Thy coming and hast illumined them with Thy Cross: with the Light of Thy divine knowledge enlighten the hearts of them that hymn Thee in Orthodox manner.

Thou didst receive Him for Whom thou didst long, O apostle Andrew, making thine abode with Him in the incorruptible mansions, worthily having harvested the sheaves of thy labors. Wherefore, we glorify thee with hymns.

Thou didst love the Master, and quickly didst thou run after Him, guided towards life by His footprints and sincerely emulating His sufferings even unto death, O most honorable Andrew.

Having drawn thee like a mighty arrow, O blessed one, the Lord loosed thee at the world, wounding the demons and healing men wounded by impiety.

Theotokion: The hosts of heaven are gladdened at the sight of thee, and with them rejoice assemblies of men; for by thy birthgiving, a Virgin Theotokos, they are united, glorifying thee as is meet.

Canon II to the Apostle

Irmos: Illumine our minds with the light of Thy commandments and with the splendor of Thy grace, O God, granting us Thy mercy, for Thy precepts are light and peace, a Good One.

Having yearned for the Cross, O disciple of Christ, through thy cross didst thou obtain the incorruptible kingdom, whereto thou didst draw all the initiates of God with the Cross, granting an inheritance unto us, the theologians thereof.

Thou didst truly search for Christ our Life, and having searched, thou wast first to find Him; and having found Him, thou didst mystically embrace; and having received it in the Giver Himself, thou didst become a treasury of life incorruptible.

The utterances of thy divine thundering were poured forth in the world and traveled from one end of the earth to the other, for they have circled round like a wheel; and thy lightnings, as David saith, have appeared to the whole world.

Remember us that celebrate thy memory and venerate thy relics, O disciple of Christ. Pray thou ever earnestly in behalf of the flock whose preserver and salvation thou hast been from the beginning.

Glory ..., Trinitarian: O ye faithful, together let us glorify God: the Father, the Son, and the Holy Spirit, the indivisible Trinity, the tri-hypostatic Kingdom, faithfully glorifying It with unceasing theology.

Now and ever ..., **Theotokion:** Thou didst give birth to the Light knowing not how, O thou that bearest the lamp of the Light of the Sun; and thou wast a new tabernacle of divine light, emitting rays of divine knowledge for the whole world.

Katavasia: As God of peace and Father of mercies, Thou didst send Thine Angel of great counsel, granting us peace. Therefore, guided to the light of the knowledge of God, and, waking at dawn out of the night, we glorify Thee, O Lover of mankind!

ODE VI

Canon to the Theotokos

Irmos: Emulating the Prophet Jonah, I cry out: O Good One, free me from corruption! O Savior of the world, save me that cry out: Glory to Thee!

Defiled by many sins, I pray to thee who art good, the undefiled tabernacle: Cleanse me of all pollution by thy mediation!

O pure one, be thou a pilot for me who am ever tossed about upon the abyss of evils by the temptations of life, and guiding me to the haven of salvation, do thou save me.

Threefold waves of evil thoughts, assaults of the passions and the abyss of sin bestorm my wretched soul. Help me, O holy Mistress!

Christ ever wrought great things for thee. Him do thou ever beseech, that He magnify in me His great mercy, O thou that art full of grace divine.

Canon I to the Apostle

Irmos: The uttermost abyss hath surrounded us, and there is no one to deliver us. We are accounted as lambs for the slaughter. Save Thy people, O our God, for Thou art the strength and correction of the weak.

Sailing the sea of life in the vessel of thy body, thou didst discover Christ, the Steersman Who guideth all things, O most blessed one, and thou didst stand before Him rejoicing, O most honored Andrew.

Evil spirits are cast out at thy word, infirmities take flight, a multitude of spiritual passions are driven far away from the afflicted by the grace given thee by God, O Andrew.

Like a calm wave, moved by a meek spirit, O blessed one, with divine streams didst thou drain the sea of wicked polytheism and didst pour forth rivers of divine knowledge for all.

Theotokion: O all-pure Virgin, the ancestors of our race are gladdened on thine account, having received through thee Eden, which they had lost through transgression, for thou art pure both before and after giving birth.

Canon II to the Apostle

Irmos: **Emulating the Prophet Jonah, I cry out: O Good One, free me from corruption! O Savior of the world, save me that cry out: Glory to 'Thee!**

He that was led away from Bethsaida doth summon us to hold festival, having set before us the solemnity of the commemoration of his struggles.

By trade a fisherman, by faith a disciple, plumbing the depths of the heart of the faithful, he doth lower the hook of the word and doth catch us.

Spreading the fire of the love of Christ within thy heart, O disciple, thou didst cry out to the Gentiles: Your flame doth burn for Christ, Who hath truly appeared!

Having seasoned your minds with the salt of Christ, your wages have sweetened the heavenly dogmas of unwaning delight for us.

Glory ..., Trinitarian: **T**he Father, the Son, and the right Spirit, the tri-hypostatic Essence, indivisible, let us worship, O ye faithful, crying out: Glory to God in Trinity!

Now and ever ..., Theotokion: **A**t the good pleasure of the Father and through the Holy Spirit was the Son incarnate in thy womb, O pure one, and manifestly did He save that which was formerly in His image.

Katavasia: **T**he sea monster thrust forth, like a babe from the womb, Jonah whom it had swallowed; and the Word, Who dwelt within the Virgin and took flesh of her, came forth, preserving her incorrupt. For, being Himself not subject to corruption, he preserved her that gave Him birth unharmed.

Kontakion, in Tone II: Spec. Mel.: "In supplications ...":

The divinely eloquent namesake of manliness, the eminent follower of the Church, the kinsman of Peter, let us praise, for as of old he was called, so now he calleth us: Come ye, we have found the Desired One!

Ikos: **O**f old David constrained a sinner like me to declare the precepts of God honorably. And again he teacheth and with many tears doth proclaim: Today, if ye will hear His voice, harden not your hearts as Israel once embittered themselves! And he leadeth the rest in psalmody: Come ye, hymn the Lord, all ye lands, for we have found the Desired One!

ODE VII

Canon to the Theotokos

Irmos: **T**he fire neither touched nor vexed Thy children that were in the furnace, O Savior; for then, as with one mouth, the three hymned and blessed Thee, saying: Blessed is the God of our fathers!

Hallow thou the soul defiled by the passions of me who am ever thy servant, O pure one, and quickly put an end to the grievous captivity of my mind, the hardness of my heart and the assaults of the demons.

O all-immaculate one, enliven my mind which hath been slain by the passions of the flesh, and strengthen me to do that which is pleasing unto God, that I may magnify thee and ever glorify thy lovingkindness.

Cleansing me of the grievous defilement of my lowly soul, O Virgin, from the pursuit of the invisible foe do thou deliver and save me who have been slain by carnal passions, O pure Lady.

Before thee, O most holy, immaculate and pure one, do we, thy servants, ever fall down, day and night, praying with contrition of heart, that by thy supplications thou obtain for us deliverance from sins.

Canon I to the Apostle

Irmos: O Theotokos, we, the faithful, perceive thee to be a noetic furnace; for as the supremely Exalted One saved the three children, in thy womb the praised and most glorious God of our fathers wholly renewed the world.

Truly and manifestly hath Thy promise been fulfilled, O Christ, for Thy most divine disciple, rebuking a tempest with a word, transformed it in to a peaceful calm. Praised art Thou and most glorious, O God of our fathers!

Commanded to ascend the mountain of the noetic Zion, O apostle, and having passed over death to divine life, rejoicing, thou dost bestow the cup of salvation of the praised and most glorious God of our fathers, having received it thyself.

The divine Water of life showed thee forth, O blessed one, as a noetic river which drieth up rivers of deception with streams of teaching and doth water them that cry: Praised and most glorious art Thou, O God of our fathers!

Though a mortal, O apostle, thou dost supernaturally work wonders, for, undergoing suffering with love, thou didst follow after Christ Who loved thee, chanting: Praised and most glorious is God!

Theotokion: O Theotokos, Jacob prophetically understood thee to be a ladder, for through thee the All-exalted One appeared and dwelt among men on earth, as he was well-pleased so to do. Praised and most glorious is the God of our fathers!

Canon II to the Apostle

Irmos: O Theotokos, we, the faithful, perceive thee to be a noetic furnace; for as the supremely Exalted One saved the three children, in thy womb the praised and most glorious God of our fathers wholly renewed the world.

O apostle of Christ, the fire of the Holy Spirit, descending from on high, commanded thee to proclaim His mighty works upon the ends of the earth in new languages which thou hadst never spoken before.

The proclamation which ye did trumpet forth to the earth doth astound every mind, O initiates of the mysteries of Christ and beholders of lofty things, for as the twelve ye have enlightened the darkness of the earth.

O Master Christ, wondrous was Thy grace in Thy divinely wise disciples who, as simple and humble men, traversed the whole earth from one end thereof even unto all its ends.

Who instructed thee to speak thus, O apostle? Who enlightened thy mind to behold clearly the radiance of the unapproachable glory which shineth forth the light of truth in our hearts?

Glory ..., Trinitarian: **L**et us hymn the Trinity, O ye faithful, glorifying the unoriginate Father, and the Son, and the righteous Spirit, the single Essence; and let us chant threefold hymns unto It, singing: Holy, holy, holy art Thou forever! Amen.

Now and ever ..., Theotokion: **O** Christ, we glorify Thee as One of the Trinity, for, incarnate of the Virgin without change, Thou didst bear all things as a man without departing from the Father's essence, O Jesus, even though Thou wast united unto us.

Katavasia: **T**he children raised together in piety, scorning the impious decree, feared not making the threat of the fire; but, standing in the midst of the flame, they sang: O God of our fathers, blessed art Thou!

ODE VIII

Canon to the Theotokos

Irmos: **H**im of Whom the angels and all the hosts of heaven stand in awe as their Creator and Lord, hymn, ye priests; glorify, ye children; bless, ye people, and exalt supremely for all ages!

In godly manner was the Incorporeal One incarnate of thee, O all-pure one. Him do thou entreat to slay the passions of my soul and enliven it, for of old it was slain by most wicked sins.

In giving birth unto our Savior and God, thou didst remedy the affliction of Adam, who was fashioned of dust. Him do thou beseech to heal the wounds of my soul, which is incurably afflicted.

Raise me up who lie in the depths of evil, and vanquish now the enemies that war against me. Disdain not my soul which hath been wounded with wicked passions, O pure one, but take pity and save me.

O pure one, who gavest birth unto the Physician of all, heal thou the suffering of my heart, and beseech Christ to show me forth as one that hath a share in the portion of the righteous, O Virgin.

Canon I to the Apostle

Irmos: The children of Israel in the furnace, shining more brightly than gold in a crucible in the beauty of their piety, said: Bless the Lord, all ye worlds of the Lord; hymn and exalt Him supremely for all ages!

O Andrew, apostle of Christ, thy divine memory doth shine forth radiant and gladdening rays of healing upon us that cry out: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Possessed of human nature, thou didst transcend the laws thereof and didst pass on to the habitations of the angels, O apostle Andrew; and thou dost cry out: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

The inspiration of the Spirit of God, which before illumined thee with fire from on high, O divinely eloquent apostle, doth show thee to be a zealous orator who crieth out to thy Christ: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Thou didst flash forth like lightning, a radiant light unto the Gentiles, dispelling the darkness of ignorance and illumining the faithful, who cry: Bless the Lord, all ye works of the Lord, hymn and exalt Him supremely forever!

Theotokion: Rejoice, thou throne of the glory of God! Rejoice, rampart of the faithful through which hath shone forth Christ, the Light of them that are in darkness, who bless thee and cry out: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Canon II to the Apostle

Irmos: God, Who preserved the bush which burnt on Sinai unconsumed and Who delivered the children in the midst of the burning flame, hymn, bless and exalt ye supremely forever!

With the craft of fishing thou didst draw fish from the sea, O most wise one, and now, with faith, thou dost draw men from the deception of the enemy for Christ. For such deception was once an abyss which drowned the nations in the storm of impiety.

With faith in Christ thou didst navigate the noetic abyss of life without being capsized, O apostle, propelled by the sail of the Spirit. Wherefore, rejoicing, thou hast attained unto the harbor of life for all ages.

When the noetic Sun set of His own will upon the Tree, the great Andrew, the lamp of the Church, the beacon of the Sun, seeking to end his life with Christ and to set in Him, was hung upon the wood of a cross.

O disciple and beloved friend of Christ, and one of His apostles: when the Judge sitteth upon His throne with you, His twelve, to render judgment as He hath promised, be ye then a rampart of love of mankind for us.

We bless Father, Son and Holy Spirit, the Lord, Trinitarian: Let us glorify the thrice-radiant Unity, the equally-enthroned Trinity, not separating it, but uniting It consubstantially as truly One Essence, united without confusion in three Persons.

Now and ever ..., Theotokion: **H**aving conceived, thou didst give birth unto one of the Trinity, Who, incarnate of thee, doth renew the laws of nature by thy birthgiving, O pure one. Cease not ever to beseech Him as God in our behalf, O Theotokos.

Katavasia: **The** dew-bearing furnace presented an image of a supernatural wonder, for it consumed not the young men whom it had received, as the fire of the Godhead consumed not the Virgin's womb, wherein it had entered. Wherefore, chanting, let us sing: Let all creation bless the Lord, and exalt Him supremely for all ages!

ODE IX

Canon to the Theotokos

Irmos: **The** radiant cloud upon whom the unoriginate Master of all descended from heaven, like the dew upon the fleece, and of whom He was incarnate, becoming man for our sake, let us all magnify as the pure Mother of God.

Sin-loving, I remain in indifference, O pure one, yet I tremble at the impartial judgment, at which do thou preserve me uncondemned by thy holy prayers, that I may ever bless thee, mine intercessor, O Bride of God.

Having done shameful things on earth, I fear the judgment and the inexorable gaze of thy Son, O Virgin; wherefore, I cry to thee: O most compassionate Mistress, help me, and rescue me from want at that time, and save me, O pure one!

How fearful is the day of judgment, O Maiden! How dreadful is the sentence! How grievous my shame! Who can withstand the rest, O all-pure Mistress? Have mercy on my suffering soul, and grant me remission before the end, O pure one!

O all-immaculate one, who gavest birth unto the divine Light, illumine me who am benighted by all the assaults of the wicked one and who have angered God with all manner of evils; and lead me to do good works, for thou art the cause of all good things.

Canon I to the Apostle

Irmos: **The bush, aflame with fire yet unconsumed, showed forth an image of thy pure birthgiving; and now we pray thee to extinguish the furnace of temptations which rageth against us, that we may unceasingly magnify thee, O Theotokos.**

As a most excellent disciple, following even un to death thy Master Who was crucified of His own will upon the Cross, thou didst ascend the heights of thy cross rejoicing, and didst pass on to the heavens, O blessed Andrew.

The gates of Eden were opened unto thee, and the ladder of heaven was set up for thee. The mansions of heaven received thee and thou didst stand, rejoicing, before Christ, the Bestower of life, O apostle, most eminent intercessor for the world.

Thou wast glorified by sufferings like unto those of thy Teacher, O blessed and most wise Andrew; for thou didst receive thine end through a cross and wast deified through communion. Wherefore, we beseech thee: Pray thou ever in our behalf.

Rejoice, most excellent pair, having now inherited citizenship in the heavens! Ye have transcended the desire for crowds; having conquered the power thereof, and ye illumine us with the radiance of divine gifts.

Theotokion: **T**hou didst spring forth from the root of David, the Prophet and forefather of God, O Virgin; but thou hast glorified David, for thou gavest birth unto the Lord of glory, Whom he prophesied. Hymning Him, we magnify thee as is meet.

Canon II to the Apostle

Irmos: **The radiant cloud, upon whom the unoriginate Master of all descended like dew upon the fleece, and of whom He was incarnate, becoming man for our sake, let us all magnify as the pure Mother of God.**

O holy one, who spread out the net of mystic knowledge of God, and who ensnared fish therein with the beauties of heavenly thoughts: Entreat the Holy Trinity to pour forth cleansing upon us.

The nations enlightened by thee and led up from earth to the heavens by thee give thanks, for, wrested from the service of the enemy, they have become colleagues of the holy angels, partakers of the glory of the Lord.

O ye apostles, witnesses of ineffable things and ministers of the Word, performers of the mysteries and beholders of inscrutable things: Pray ye that we become heirs to the Kingdom of Christ and partakers in His divinity.

Having received from Christ the power to bind and to loose, loose ye us all from the bonds of our many transgressions when Christ shall come and all ye twelve will be seated upon thrones to judge all the tribes of Israel.

Glory ..., Trinitarian: Unceasingly we glorify in heaven and on earth the incomprehensible Trinity, the tri-hypostatic Essence, the indivisible Glory which is hymned in one Godhead, piously worshipping the Father, the Son and the Holy Spirit.

Now and ever ..., Theotokion: We flee with faith to thy lovingkindness, piously worshipping thy Son, O Virgin Theotokos. Him do thou entreat as the God and Lord of the world, that He deliver us from corruption, misfortune and every temptation.

Katavasia: A strange and most glorious mystery do I behold: the cave is heaven; the Virgin, the throne of the cherubim; the manger, the place wherein lay Christ God Whom naught can contain, Whom praising, we magnify!

Exapostilarion: Spec. Mel.: "By the Spirit in the sanctuary ...":

Finding thee, the all-unoriginate Word showed thee forth as the first-called of all the apostles, O most blessed and ever-memorable Andrew; and having followed in His steps, thou didst show thyself to be a guide for them that are astray, leading them to the divine and heavenly path.

Glory ..., Spec. Mel.: "Hearken, ye women ...":

Most gloriously let us praise the apostle Andrew, the brother of Peter, the first of all the disciples, the beholder and servant of Him Who is the Word, for he enlighteneth the nations and, crucified, met his end as a disciple of the Master.

Now and ever ..., Theotokion: O all-immaculate Virgin, with- Andrew the first-called entreat God, to Whom thou didst give birth, in behalf of all that piously honor thee, that we receive the splendor of thy Son and a place to stand with the elect and the saints; for what thou dost wish, thou canst do.

At the Praises, four stichera, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

Be glad now, O Bethsaida, * for the most fragrant lilies, Peter and Andrew, * have blossomed forth in thee from the vale of their mother, * perfuming the whole world * with the preaching of the Faith through the grace of Christ; * and they have shared also in His sufferings.

Rejoice and make merry, O Andrew, * for, clearly, in the radiance of the Word, * thou hast received Christ, the Sun of glory, the Bestower of life, * to Whom cleaving with faith, thou didst preach. * Him do thou unceasingly entreat * in behalf of us that hymn thee with faith.

Andrew, the beholder of God, * the teacher of the mysteries of the divine dispensation of Christ, * elect among the first to be disciples of the Word, * beholding Peter, his brother, * crying aloud, did say: * We have found the Messiah * Whom the Scriptures and the prophets foretold!

Thankfully honoring thee, * the city of Patras hath acquired thee as its pastor, * a divine protector, * and a deliverer from all manner of misfortunes, * and its preserver. * Unceasingly pray thou for it, * that it be kept unharmed.

Glory ..., in Tone VIII:

Let us praise Andrew, the preacher of the Faith and servant of the Word, for he hath drawn forth men from the abyss, wielding the Cross instead of a rod; and lowering a line of power, he leadeth up souls from the deception of the enemy, and doth ever offer them to God as an acceptable gift. Let us praise him, ye faithful, among the choirs of the Disciples of Christ, that he may pray with them, that Christ be merciful unto us on the day of Judgment.

Now and ever ..., in the same tone:

Receive thou, O Bethlehem, the Mother of God, for the unapproachable Light cometh to be born in thee. O ye angels, marvel in heaven. O ye men, give glory on earth. O ye Magi from Persia, bring ye your most glorious threefold gifts. Ye shepherds abiding in the fields, chant ye the thrice-holy hymn: Let every breath praise the Maker of all.

Great Doxology and Dismissal.

AT LITURGY

On the Beatitudes, eight troparia: four from Ode III of Canon I to the Apostle, and four from Ode VI of Canon II to the Apostle.

Not summoned, but of thine own will didst thou run like a hart with thirst to the Wellspring of life, and having found Him thou didst preach Him to all; and having drunk thereof thou didst drench the parched ends of the earth with the waters of incorruption. **(Twice)**

Mindful of the laws of nature, O right wondrous Andrew, thou didst take thy kinsman into partnership, crying out: We have found the Desired One! And to him that prepared the way by his birth in the flesh thou didst show spiritual knowledge.

From the depths of deception hast thou taken rational fish in the net of the Word, O apostle, and thou hast brought pure food to the table of Christ: them that have been enlightened by the grace of Him that appeared in the likeness of the flesh.

He that was led away from Bethsaida doth summon us to hold festival, having set before us the solemnity of the commemoration of his struggles.

By trade a fisherman, by faith a disciple, plumbing the depths of the heart of the faithful, he doth lower the hook of the word and doth catch us.

Glory ..., Trinitarian: The Father, the Son, and the right Spirit, the tri-hypostatic Essence, indivisible, let us worship, O ye faithful, crying out: Glory to God in Trinity!

Now and ever ..., Theotokion: At the good pleasure of the Father and through the Holy Spirit was the Son incarnate in thy womb, O pure one, and manifestly did He save that which was formerly in His image.

Troparion, in Tone IV:

As thou art the first-called of the apostles and the brother of the pre-eminent one, entreat thou the Master of all, O Andrew, that He grant peace to the world and great mercy to our souls.

Kontakion, in Tone II:

The divinely eloquent namesake of manliness, the eminent follower of the Church, the kinsman of Peter, let us praise, for as of old he was called, so now he calleth us: Come ye, we have found the Desired One!

Prokimenon, in Tone VIII: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

THE FIRST EPISTLE OF ST. PAUL TO THE CORINTHIANS [4:9-16]

For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat: we are made as the filth of the world, and are the off scouring of all things unto this day. I write not these things to shame you, but as my beloved sons I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel. Wherefore I beseech you, be ye followers of me.

Alleluia, in Tone I: The heavens shall confess Thy wonders, O Lord, and Thy truth in the congregation of saints.

Stichos: God is glorified in the council of the saints.

READING FROM THE GOSPEL ACCORDING TO ST. JOHN [1:35-51]

Again the next day after , John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him: We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, a stone. The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him: Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him: We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him: Whence knowest thou me? Jesus answered and said unto him: Before that Philip called thee, when thou wast under the fig tree, I saw thee.

Nathanael answered and saith unto him: Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him: Because I said unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these. And he saith unto him: Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

Communion Verse: Their sound hath gone forth into all the earth, and their words unto the ends of the world.